



# *SHI'ISM EXPOSED*

By:  
Mujlisul Ulama of South Africa  
P.O. Box 3393  
Port Elizabeth, 6056  
South Africa

## *The integrity of the Sahaabah*

What greater evidence do Mu'minees need for the Imaan, integrity, uprightness, piety and honour of Abu Bakr, Umar, Uthmaan and the Sahaabah in general, Than the following Qur'anic declaration:

*"The forerunners who were the first among the Muhaajireen and the Ansaar and those who followed them with righteousness- Allah is pleased with them and they are pleased with Him and He has prepared for them orchards beneath which flow rivers (and) wherein they will live forever. This, indeed, is the Great Success."*

*(Ayaat 100, Surah Taubah)*

### **HADHRAT ALI'S ALLEGIANCE TO THE FIRST THREE KHULAFAA**

An irrefutable fact of history is that Hadhrat Ali (Radiallahu anhu ) had sworn allegiance to all three Khulafaa-e-Raashideen, viz. Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthmaan (Radiallahu anhum ). Shiahs are at pains in asserting that he did so on the basis of Taqiyyah (i.e Holy Hypocrisy- See elsewhere in this book for the meaning of the Shi'i doctrine of Taqiyyah).

In other words, Hadhrat Ali (Radiallahu anhu ) submitted to baatil (false hood) on account of his fear for the first three Khulafaa. Fear drove him to submit. Yet, even shias claim and make exaggerated and false claims of Hadhrat Ali's valour. Undoubtedly, it is our belief that Hadhrat Ali's valour and courage were proverbial. A man of the valour of Hadhrat Ali (Radiallahu anhu ) would never submit to falsehood on account of fear. The Sahaaba, even in the rank and file among them, suffered unspeakable brutality and torture at the hands of the mushrikeen of Makkah. But they sacrificed even their lives under torture.. Torture did not constrain them to abandon their Imaan and submit to baatil. How is it possible for a Sahaabi of the lofty rank , courage and valour of Hadhrat Ali (Radiallahu anhu ) to submit to baatil and renounce the Haqq (truth) ?

Even the false Shi'i accounts speak of Hadhrat Ali's valour and fearless confrontations with Hadhrat Umar (Radiallahu anhu ). In one such fabrication, the foul-mouthed Shiah, Salim Bin Qais claims that Hadhrat Ali (Radiallahu anhu ) scared the wits out of Hadhrat Umar (Radiallahu anhu ) in the following episode:

He (Ali) said to Umar: *"I swear by Allah! If i shoot an arrow from this bow i will break your right arm. If i draw my sword out of its sheath, I shall not replace it without killing you."*

Then he (Ali) replaced it. Umar was scared and he lapsed into silence, for he knew that whenever Ali took an oath by Allah, he always fulfilled it. Then Ali recalled: *" O Umar! Are you not the one whom the messenger of Allah had decided to kill? He had sent for me and i came over with my sword hanging around my neck. Then i advance towards you in order to put an end to your life...!"*

Similar stories of fabrications narrated by shiah enemies of Islam, proclaim the valour of Hadhrat Ali (Radiallahu anhu ) and his fearless confrontations with Hadhrat Umar (Radiallahu anhu ) and the latter's mortal fear of him (Hadhrat Ali). Yet, they absurdly claim that Hadhrat Ali (Radiallahu anhu ) submitted to the khilaafat of the first three Khulafa out of fear, hence he had to swear allegiance in terms of the confounded evil doctrine of Taqiyyah.

IN THE Shi'i kitaab of Salim Bin Qaisul Amr appears:

*"Ali possessed such power that once he hit the ground with his foot, there was an earthquake"*

When the strike of Ali' foot caused an earthquake, how can we accept that he feared the first three Khulafa so much that he offered his allegiance to them and submitted to their alleged baatil, kufr, hypocrisy, fraud and deception ?---Nauthubillah

## CONTENTS

|   |    |
|---|----|
| INTRODUCTION .....  | 4  |
| THE SECTS OF SHI'ISM .....  | 5  |
| SHI'AH FABRICATIONS AGAINST THE AHLUS SUNNAH WAL JAMA'AH .....              | 10 |
| THE SHIAH CRITICISM OF HADHRAT ABU BAKR (RADHIYALLAHU ANHU) PT1 .....       | 17 |
| THE SHIAH CRITICISM OF HADHRA UMAR (RADHIYALLAHU ANHU) .....                | 38 |
| SHIAH CRITICISM OF HADHRAT UTHMAAN (RADHIYALLAHU ANHU) .....                | 52 |
| THE SHIAH SOURCES OF LAW SHIAHS AND THE QUR'AAN .....                       | 63 |
| KHABAR .....  | 66 |
| IJMA .....  | 67 |
| THE HADITH OF THE TWO WEIGHTY THINGS .....                                  | 67 |
| THE SHIAH VIEW OF HADHRAT ALI .....   | 70 |
| (RADHIYALLAHU ANHU) .....   | 70 |
| BELITTling THE AMBIYAA .....  | 71 |
| SLANDERING HADHRAT AADAM (ALAYHIS SALAAM) .....                             | 72 |
| IMAAMAT - EXTENSION OF NUBUWWAT .....                                       | 74 |
| FRAUDS, FABRICATORS AND LIARS – THE NARRATORS OF THE AHAADITH OF SHI'ISM .. | 77 |
| CLASSIFICATION OF NARRATIONS .....  | 79 |
| THE SHIAH RELIGION .....  | 81 |
| TAQIYAH OR THE DOCTRINE OF HOL HYPOCRISY .....                              | 86 |
| TAQIYAH .....   | 86 |
| KHOMEINI- "ENEMY OF ISLAM" .....  | 89 |
| SHI'ISM IS NOT ISLAM .....  | 93 |

]





## INTRODUCTION

The entire edifice of Shi'ism is raised on the single basis of HATRED FOR THE SAHAABAH of Rasulullah (sallallahu alaihi wasallam). Right from the inception of Islam to this day, there has not been a Kaafir, including Rushdie, who has displayed so much hatred and who has spat so much venom and vituperation against the Sahaabah.

The Ummah has not seen such implacable foes of the Sahaabah as the Shiahs, whose wird and wazeefah are 'la-nat' for the Sahaabah (radhiyallahu anhum). In Shi'i ideology da'wah is directed only towards the Ahlus Sunnah Wal Jama'ah — the followers of the Sahaabah. The Shi'i concept of dawah and tableegh does not bring Kuffaar, i.e. other Kuffaar besides the Ahlus Sunnah Wal Jam'ah, who are 'Kuffaar' according to Shi'ism, within its ambit. It is for this reason that history has not observed any Shiah muballigheen inviting Kuffaar in general to Islam. That is because Shiahs have no true Islam to follow. The thrust of their 'tableegh' is directed to only the Ahlus Sunnah whom they conspire to convert to Shi'ism by intrigue, corruption, fitnah and deception.

In the chain of deception which Shiahs had originated from the earliest time of their birth is the publication of falsehood in the attempt to lure ignorant and unwary Sunnis into their fold. Every now and again, especially since the rise of Khomeini'ism, books and pamphlets containing all their falsehood are circulate to deceive the Ahlus Sunnah. A variety of stratagems is employed in their literature to make their falsehood palatable to ignorant members of the Ahlus Sunnah. This category - ignorant members of the Ahlus Sunnah - constitutes the most fertile ground for planting the seeds of Shi'i schisms and the baatil of their religion.

In this book which has been prepared by the Fadhl of Allah Ta'ala, most of the falsehood, slanders, fabrications and accusations against Rasulullah (sallallahu alaihi wasallam) and the Sahaabah (radhiyallahu anhum) are answered. It is essential that the followers of the Sahaabah study this book carefully to ensure that they are equipped with adequate knowledge to rebut the slanders and calumnies of those whose chief occupation is to revile the Sahaabah. May Allah Ta'ala accept this humble effort of these sinful servants who have pledged to protect the honour of the noble Sahaabah and of Islam.

Was-salaam

**MUJLISUL ULAMA OF SOUTH AFRICA**

**Muharram 1421, April 2000**

\*\*\*\*\*

### THE KUFR DOCTRINE OF IMAAMAT

When shiahs say 'imaam', this term is not to be confused with the word Imaam as used by the Ahlus Sunnah. Imaamat according to shi'ism is a peculiar concept with the following attributes:

1. The imam is just as Ma'soom (sinless) as a Nabi.
2. The appointment of an Imaam is by Alah Ta'ala in exactly the same way as Allah Ta'ala appoints Ambiyaa.
3. Human beings cannot appoint an Imaam.
4. Wahi comes to the Imaams just as Wahi came to the Ambiyaa.
5. Obedience to the Imaam is just as Fardh as it was to the Ambiyaa.
6. There are only 12 Imaams. Some Shiahs believe in a lesser number, but none believes in more than 12. Eleven have already appeared and the twelfth one is hiding in some cave and will appear with the true Qur'aan to replace the present 'fabricated' Qur'aan which we have

### THE SECTS OF SHI'ISM

The founder of the Shiah religion was the Jew, Ibn Sabā Yemeni. As the result of his plots against Islam, the army of Hadhrat Ali (radhiyallahu anhu) had split into four groups.

1. The group known as Shiah-e-Oola or the initial Shiahs. They were the sincere supporters of Hadhrat Ali (radhiyallahu anhu). They were all members of the Ahlus Sunnah Wal Jama'ah. They recognised and accepted the senior Sahaabah (radhiyallahu anhum) and the holy wives of Rasulullah (sallallahu alayhi wasallam). They honoured the Sahaabah and the holy wives in all respects. The group of sincere supporters did not fall into the trap of shaitaan as the other groups had.
2. The second group is known as the Tafdheeliyah. They assigned to Hadhrat Ali (radhiyallahu anhu) superiority over all the Sahaabah. This group consists of the rank and file followers of the accursed Ibn Sabā. They had fallen prey to the evil conspiracy of Ibn Sabā and had to a degree accepted his teaching. Hadhrat Ali (radhiyallahu anhu) had severely threatened them. He warned that he would flog them eighty lashes if they assigned superiority to him over Hadhrat Abu Bakr and Umar (radhiyallahu anhuma).
3. The third group is called Sabbayyah or Abusers. They are also called Tabarraiyah. They believed that all the Sahaabah were oppressors, usurpers, Munafiq and Kaafir. The members of this group constitute the middle-class of the followers of the shaitaan, Ibn Sabā. This group derived maximum capital for their evil from the conflicts which had developed between the two camps of Sahaabah. In his Khutbahs, Hadhrat Ali (radhiyallahu anhu) had disassociated himself from these vile anarchists and mischief mongers.
4. The fourth group is called the Ghullaat or the Extremists. They were the elite and closest students and followers of Ibn Sabā. They believed in the divinity of Hadhrat Ali (radhiyallahu anhu) like the Christians believe in the godhood of Hadhrat Isaa (alayhis salaam). From their belief of godhood, they later shifted their position and propagated the doctrine of 'Hulool', i.e. Allah Ta'ala's 'Rooh' descended into Hadhrat Ali (radhiyallahu anhu) and he was god incarnate.

Some of the Ghullaat were burnt out alive on the instructions of Hadhrat Ali (radhiyallahu anhu). Thus, the beginning of Shi'ism with its numerous varieties and off-shoots developed from the latter three groups of Hadhrat Ali's (radhiyallahu anhu) army or followers. The father and vile progenitor of them all was Ibn Sabā, the Jew. From this it will be seen that the original root of Shi'ism consists of three sects.

## **GHULLAAT (EXTREMISTS)**

The Ghullaat Shiahs consist of 24 sects, as follows:

### **1. Sabaaiyyah**

They are the close companions of Abdullah Ibn Sabā, the Jew who was the founder of Shi'ism. Their pivotal doctrine was "Ali is truly God." They propagated that he was not killed, rather, Ibn Muljim (the murderer of Hadhrat Ali (radhiyallahu anhu) had killed a devil who had assumed the appearance of Hadhrat Ali (radhiyallahu anhu).

According to their corrupt belief, he hid himself in a cloud. Thunder is in fact, the voice of Hadhrat Ali (radhiyallahu anhu) and lightning is his whip. Therefore, whenever they see lightning and hear thunder, they recite:

"Durood and Salaam on you, O Ameerul Mu'mineen!"

They further claim that after some time Hadhrat Ali (radhiyallahu anhu) will descend from the clouds and destroy his enemies.

### **2. Mufaddhaliyyah**

They are the followers of Mufaddhal Sairafi. Seeing the evil and corruption of the Sabaaiyyah, he formed a new sect. He propagated that the relationship of Hadhrat Ali (radhiyallahu anhu) with Allah Ta'ala was like Hadhrat Isa's (alayhis salaam) relationship with Allah Ta'ala. He forged a doctrine of trinity similar to the Christian belief.

According to this sect, Nubuwwat (Prophethood) had not ended. Whoever attains unity with God is a Nabi. Many members of this sect had claimed Nubuwwat.

### **3. Sareeghiyyah (also known as Sareefiyyah)**

Their religion is similar to the Mufaddhaliyyah. The only difference is that they confine the god-incarnate-in-man concept to the following five persons: Rasulullah (sallallahu alayhi wasallam), Hadhrat Abbaas, Hadhrat Ali, Hadhrat Jafar and Hadhrat Aqeel (radhiyallahu anhum).

### **4. Bazeeghiyyah**

They are the followers of Bazeegh Bin Yunus. They believe in the godhood of Hadhrat Jafar Saadiq (rahmatullah alayh). Besides him, no other Imaam enjoyed godhood. Nevertheless, they believed that Wahi, Mi'raaj and reaching the Angelic realms are common to the other Imams.

### **5. Kaamiliyyah**

They are the followers of Abu Kamil, who propagated the concept of reincarnation, namely, the transmigration of souls from one body to another. Thus, according to them the Divine Soul (Allah Ta'ala) transmigrated firstly into the body of Hadhrat Adam (alayhis salaam), then into the body of Hadhrat Sheeth (alayhis salaam), and in this way from Nabi to Nabi and Imaam to Imaam. The soul of the children of Adam (alayhis salaam) also migrate automatically from one body to another. They brand all the Sahaabah kaafir for not having made Hadhrat Ali (radhiyallahu anhu) the Khalifah.

In fact, they paradoxically brand Hadhrat Ali (radhiyallahu anhu) too a kaafir for not claiming his 'right'. But, in spite of this, it is their belief that Allah Ta'ala descended into the body of Hadhrat Ali (radhiyallahu anhu).

### **6. Mughiriyyah**

They are the followers of Mughirah Bin Saeed Ajli who claimed that Allah Ta'ala is in the form of a Noorani male. On his head is a crown of Noor (celestial light). His heart is a fountain of wisdom.

## **7. Janaahiyyah**

They too subscribe to the concept of reincarnation. They believe that the Divine Being transmigrated first into Hadhrat Adam (alayhis salaam). The process then continued in the following order Sheeth (alayhis salaam), then all the Ambiyaa (alayhimus salaam) in succession; after Rasulullah (sallallahu alayhi wasallam) into the bodies of Hadhrat Ali, Hadhrat Hasan, Hadhrat Husein and Hadhrat Muhammad Bin Hanfiyyah (radhiyallahu anhum). Thereafter, into the bodies of Abdullah Bin Muawiyah Bin Abdullah Bin Jafar (radhiyallahu anhu).

The meaning of Imaamat according to this sect is incarnation of the soul of god in the human body. They refute the events and affairs of Akhirah and believe that all Haraam things are Halaal.

## **8. Bayaaniyyah**

They are the followers of Bayaan Bin Sa`man. They too subscribe to the belief that Allah Ta`ala is incarnate in human bodies. It is their belief that Allah Ta`ala is incarnate in the body of Rasulullah (sallallahu alayhi wasallam). Thereafter, he entered the body of Hadhrat Ali (radhiyallahu anhu), then Muhammad Bin Al-Hanfiyyah and then Bin Sa`man. The fusion of the divine being into the human being is like the fire in a burning coal according to the doctrine of this sect.

## **9. Mansuriyyah**

They are the followers of Abu Mansur Ajali. They do not believe in termination of Nubuwwat. The world, according to them, is eternal. They refute the Shariah which they say is the fabrication of the Ulama. They deny Jannat and Jahannum. After Imaam Baaqir (rahmatullahi alayh) they believe Abu Mansur to be the Imaam.

## **10. Ghamaamiyyah**

They are also called Rabee-ah. They believe that Allah Ta`ala descends to earth concealed in clouds during spring. After touring the earth He again ascends into the heaven. The effects of spring such as flowers, fruit, etc. are the products of this Divine descent.

## **11. Amwiyyah (Imaamiyyah)**

They believe that Hadhrat Ali (radhiyallahu anhu) was Rasulullah's (sallallahu alayhi wasallam) co-partner in Risaalat (Prophethood).

## **12. Tafweethiyyah**

They believe that after creating the world, Allah Ta`ala assigned its affairs to Rasulullah (sallallahu alayhi wasallam). All things on earth, they claim, are lawful for Rasulullah (sallallahu alayhi wasallam). A group of this sect claimed that all affairs of the world were assigned to Hadhrat Ali (radhiyallahu anhu). However, they later propagated that the assignment was to both.

## **13. Khattaabiyyah**

They are the followers of Abul Khattaab Muhammad Bin Rabeeb al-Akhda` al-Asadi. They believe that all the Imams were the sons of Allah Ta`ala and Hadhrat Ali (radhiyallahu anhu) and Ja`far Saadiq (rahmatullahi alayh) are gods. Hadhrat Ali (radhiyallahu anhu) is called Ilaah-e-Akbar (the greatest god) and Ja`far Sadiq Ilaah-e-Asghar (the smaller god). Abul Khattaab is accepted as a prophet to whom all previous Ambiyaa have assigned their Prophethood. Obedience to Abul Khattaab is compulsory on entire creation. He advocated the permissibility of false testimony for members of his sect.

#### 14. **Ma`mariyyah**

They believe in the Prophethood of Hadhrat Ja`far Saadiq (rahmatullahi alayh). After him they believe that Abul Khattaab was the Nabi. He waived the rules and restrictions of the Shariah. This group is an off-shoot of the Khattaabiyyah sect.

#### 15. **Gharaabiyyah**

They believe that Hadhrat Jibraeel (alayhis salaam) erred in the delivery of Wahi. Instead of taking the Qur`anic Revelation to Hadhrat Ali (radhiyallahu anhu), he erroneously delivered it to Muhammad (sallallahu alayhi wasallam). The error was because of the profound resemblance between the appearance of Hadhrat Ali and Rasulullah (sallallahu alayhi wasallam), i.e. according to this sect. Thus Jibraeel (alayhis salaam) was unable to differentiate. The ignorant ones of this sect invoke la`nat (curse) on Hadhrat Jibraeel (alayhis salaam).

#### 16. **Thababiyyah**

They believe that Muhammad (sallallahu alayhi wasallam) is the Nabi while Hadhrat Ali (radhiyallahu anhu) is god. They also propagated that the resemblance between Muhammad (sallallahu alayhi wasallam) and Ali (radhiyallahu anhu) was total and perfect. This group is an off-shoot of the Gharabiyyah sect (No.15).

#### 17. **Thammiyyah**

They subscribe to the doctrine of the godhood of Hadhrat Ali (radhiyallahu anhu). They claimed that Ali had sent Muhammad (sallallahu alayhi wasallam) to invite mankind to him (i.e. Ali - the god), but, instead, he called people to himself (i.e. Muhammad -sallallahu alayhi wasallam). It is for this reason that they revile Rasulullah (sallallahu alayhi wasallam). It is on account of their criticism that they became known as Thammiyyah (the Revilers).

#### 18. **Ithnaiyyah (The Dualists)**

They believe in the duality of godhood, i.e. both Ali (radhiyallahu anhu) and Muhammad (sallallahu alayhi wasallam) were god. The sect is sub-divided into two groups. One group believes in the superiority of Muhammad's godhood while the other group proclaims the superiority of Ali's godhood. This sect branched out of the Thammiyyah (No 17).

#### 19. **Khamsiyyah (The Fivers)**

They believe in the doctrine of five in one, namely, Muhammad (sallallahu alayhi wasallam), Fatima, Ali, Hasan, Hussein (radhiyallahu anhum) were all gods. Like the Christians who have the three-in-one concept, this sect subscribes to the five-in-one concept - that these five, while in different bodies were in reality one god. They do not differentiate in the godhood of the five.

#### 20. **Naseeriyyah**

They believe that Allah is incarnate in Hadhrat Ali (radhiyallahu anhu) and in his descendants, namely, those among his descendants who are known as Imaam. Sometimes they directly referred to Hadhrat Ali (radhiyallahu anhu) as Ilah (god). This sect still survives in part of Syria and its members are called Alawis.

#### 21. **Ishaaqiyyah**

They believe that the world is at no stage without a Nabi. They also subscribe to the belief of the divinity of Hadhrat Ali (radhiyallahu anhu) and the Imaams. While they believe in the incarnation of god in the Imams after Ali, they differ regarding the repositories of Imaamat after Hadhrat Ali (radhiyallahu anhu).

#### 22. **Ghalbaaniyyah**



They too subscribe to the doctrine of Hadhrat Ali's godhood. They further believe in Hadhrat Ali's superiority over Rasulullah (sallallahu alayhi wasallam). They claimed that Muhammad (sallallahu alayhi wasallam) pledged allegiance (bay't) to Hadhrat Ali (radhiyallahu anhu)

### **23. Razaamiyyah**

They also subscribe to the belief of Allah's incarnation in their Imaams. The chain of the Imams according to them is as follows: Hadhrat Ali - Muhammad Ibnul Hanfiyyah - Abu Hashim - Ibnul Muhammad ibnul Hanfiyyah – Ali Bin Abdullah Bin Abbaas. They subscribe to the doctrine of Hulool, i.e. their Imaams are god-incarnate. They abandoned the Faraa'idh (compulsory obligations) and legalized the prohibitions.

### **24. Muqnaaiyyah**

They believed that after Imaam Hussein (radhiyallahu anhu) Muqnah was god. They believed in the four-in-one concept of godhood. The constituents of this concept were Ali, Hasan, Hussein and Muqnah. Originally, Muqnah was a member of the Ismaili sect, but became among the Ghullaat with his claim of godhood. From the foregoing it will be seen that the fundamental basis or doctrine of all the Ghullaat Shiah sects is the concept of Uloohiyat (godhood) or Hulool (incarnation of god in man). Regarding the choice in determination of the Imams, the three sects Kisaaniyyah, Zaidiyyah and Imaamiyyah, are the guiding factors. Without going into an elaboration of the beliefs of these sects, only their names will be mentioned to give an idea of the chameleon- like metamorphosis of Shi'ism - it being a religion of opportunism changing from one hue to another as dictated by circumstances, expediencies and base personal motives of Satanism.

#### **The Kisaaniyyah**

This sect is divided into six sub-sects:

Kuraibiyyah, Ishaaiyyah, Harbiyyah (Kindiyyah), Abbaasiyyah, Tayyaariyyah and Mukhtariyyah.

#### **The Zaidiyyah**

This sect split into nine sub-sects:

Zaidiyyah, Jaardawiyyah, Jareeriyyah, Tabariyyah, Al-Ghamiyyah, Daqniyyah, Khashbiyyah, Ya'qubiyyah and Saalihiyyah.

#### **The Imaamiyyah**

This sect is divided into 34 groups:

Husainiyyah, Nafsiyyah, Hukmiyyah (Hishaamiyyah), Saalimiyyah (Jawaaleeqqiyyah), Shataaniyyah (Nu'maaniyyah), Zaraariyyah, Yunusiyyah, Badaaiyyah, Mufawwidha, Baaqariyyah, Haadhariyyah, Naadosiyyah, Amaariyyah, Mubaarakiiyyah, Baatiniyyah, Qarmatiyyah, Shameetiyyah, Maiminiyyah, Khalfiyyah, Barqiyyah, Janaabiyyah, Sab'eeyah, Mahdawiyyah, Musta'liyyah, Nazaariyyah, Aftahiyyah, Ishaaiyyah, Qat'iyyah, Musawiyyah, Mutwariyyah, Rajiyyah, Ahmadiyyah, Ithna Ashriyyah and Ja'fariyyah.

### MENTAL DERANGEMENT

Kufr in general and hatred for the Sahaabah in particular deranges the mental faculties of the kaafir. While Shiahs believe that Hadhrat Hasan (radhiallaahu anhu) is one of their sinless, infallible imams (the third imaam), they have no qualms in belittling and dishonouring him.

The well known Shi'i Kitaab, `ihtijaaj-e-Tabrisi` states:

*"if Hasan Ibn Ali had died committing adultery and consuming liquor, it would have been better than the conditions in which he had died"*

The venom of Shiahs is directed against this supposed infallible Imaam on account of him having entered into a peace treaty with Hadhrat Muaawiyah (radhiyallahu anhu). They have therefore deprived all the progeny of Hadhrat Hasan (radhiyallahu anhu) from the office of Imaamat.

## SHI'AH FABRICATIONS AGAINST THE AHLUS SUNNAH WAL JAMA'AH

We shall now proceed to discuss the deceptions, charges, fabrications and slanders which the Shi'ahs in general level against the Ahlus Sunnah Wal Jama'ah.

### 1. SALAATUDH DHUHAA (CHAASHT SALAAT)

The Shi'ahs claim that the Ahlus Sunnah deny the validity of Duhaa Salaat (the Salaat performed after Ishraq Salaat). They accused Hadhrat Aisha (radhiyallahu anha) of this denial.

This claim is utterly basis. The Ahlus Sunnah in fact teaches the virtues of Chaasht Salaat. The accusation against Hadhrat Aisha (radhiyallahu anha) is false. The following narration appears in Saheeh Muslim, Musnad-e-Ahmed and Ibne Maajah:

"Muaath Adwiyyah says: 'I asked Aisha: 'How many Rakaats Salaatut Duhaa would Nabi (sallallahu alayhi wasallam) perform?' She said: 'Four - and he would increase (on it) as he pleased.'"

The narration of Hadhrat Aisha (radhiyallahu anha), which the Shiahs cite to substantiate their claim refers to Hadhrat Aisha's (radhiyallahu anha) refutation of performing Chaasht Salaat in Jamaat - a practice which was later introduced by people.

### 2. MUT'AH

Shi'ahs accuse the Ahlus Sunnah of prohibiting Mut'ah which they assert is lawful. The Ahlus Sunnah says that in the early age of Islam, Mut'ah was lawful, but was prohibited later as was the case with liquor as well as some other practices. Elaborating on the practice of Mut'ah (temporary marriage), Imaam Nawawi (rahmatullahi alayh) states in his Sharhul Muslim: "Al-Maazari said that Mut'ah was permissible in the initial stages of Islam. Authentic Ahaadith confirm that it (Mut'ah) was abrogated. Ijma (consensus) has been enacted on its prohibition. Only a group of innovators has opposed this prohibition. These deviates (i.e. The Shi'ahs) have clung to narrations (which permit) this practice. However, in these narrations is no proof for their contention because this practice has been abrogated." Mut'ah was initially permissible. Later, Rasulallah (sallallahu alayhi wasallam) prohibited it. "Abu Umais narrates from Ayas Bin Salmah. He narrates from his father who narrates that Rasulallah (sallallahu alayhi wasallam) permitted Mut'ah during the year of (the battle of) Autaas for three days. Then he forbade us from it." (Saheeh Muslim)

In another Hadith reported in Saheeh Muslim, Rasulallah (sallallahu alayhi wasallam) said:

*"Oh People! I had permitted you the practice of Mut`ah with women. Verily (now) Allah has made it Haraam until the day of Qiyaamah. Therefore, whoever has any such woman (i.e. acquired by way of Mut`ah), should set her free. Do not take from them anything which you had given them."*

The following Hadith in Saheeh Muslim states with the greatest clarity the final prohibition of Mut`ah:

"Urwah ibn Zubair said that Abdullah Bin Zubair announced in Makkah:

*'Verily, Allah has blinded the hearts of some people as he has blinded their eyes. They issue verdict (of permissibility) of Mut`ah,..... Ibn Abi Umrah said: 'Verily, it was permitted in the beginning of Islam for one driven to it like carrion, blood and the flesh of swine (is permitted in dire straits of starvation). Then Allah emphasised the Deen (the command on this practice) and prohibited it.'*

It is abundantly clear that Mut`ah was prohibited by the command of Allah Ta`ala during the very lifetime of Rasulullah (sallallahu alayhi wasallam). The narrations indicating permissibility are related to the early period of Islam. The deviated Shi`ahs in the attempt to substantiate their adulterous relationships are presenting such narrations while ignoring and concealing the clear Ahaadith which prohibit Mut`ah.

### 3. AUTHENTICITY OF QUR`AAN MAJEED

Shi`ahs claimed that Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) had deleted a large portion of the Qur`aan. Yet Allah Ta`ala states in the Qur`aan:

***" Verily, We have revealed the Qur`aan and, Verily, We are its Protectors."***

In denying the authenticity of the Qur`aan Majeed, Shi`ahs imply that the Sahaabah had thwarted Allah Ta`ala and that He was unable to fulfill His pledge of protecting the Qur`aan Majeed (Nauthubillah!). While present-day Shi`ahs overtly portray their acceptance of the Qur`aan Majeed, all their authorities, as is clearly stated in their most highly-placed books of religion, claimed that a very large portion of the Qur`aan was deleted by the three Khulafa-e-Raashideen. **(See our booklet, "The Truth of Shi'ism - Part 2" - obtainable from Y.M.M.A, P. O. Box 18594, Actonville 1506, Benoni, South Africa ).**

### 4. LOVE FOR HADHRAT ALI (radhiyallahu anhu)

Shi`as have fabricated such Hadith narrations which proclaim that love for Hadhrat Ali (radhiyallahu anhu) suffices for Najaat (salvation) in the Aakhirah. These narrations had been forged to mislead the unwary masses.

Among such forged Ahaadith, is the following:

*"Ibn Baabawayh narrating from Ibn Abbaas and others said that Nabi (sallallahu alayhi wasallam) said: 'Allah will not punish with the Fire, those who befriend Ali.'"*

Ignorant people, prone to following their bestial desires fell victim to such forged narrations for the sake of nafsani satisfaction and gratification. From such forgeries stem the idea of Ali's love atoning for all sins and immorality. It is a belief similar to the Christian doctrine of Atonement.

### 5. IMPOSTERS AND FABRICATORS

A group of their Ulama pretended to be among the Muhadditheen of the Ahlus Sunnah Wal Jama`ah. They engaged in the knowledge of Ahaadith, acquiring proficiency in Hadith from Hadith authorities of the Ahlus Sunnah. Overtly they projected the image of piety. As a result of their fraud, they gained the allegiance of the students of the Ahlus Sunnah. In the process of teaching authentic Ahaadith, they introduced their fabricated narrations. Even Ulama were thrown into confusion by this Satanic tactic. Differentiation between true and false narrations became an onerous task. However, by the grace and mercy of Allah Ta`ala, the illustrious authorities of the Ahlus Sunnah Wal Jama`ah discovered this fraudulent manipulation and sifted the falsehood from the collections of narrations.

The first Shi'ah who initiated this process of Hadith-fabrication was Jabir Ja'far. Another master fabricator of Hadith was Abul Qasim Sa'd Bin Abdullah Ibn Ubay Khalf Qummi.

Narrations were fabricated and attributed to the Ahl-e-Bait (Household of Rasulullah- sallallahu alayhi wasallam) to criticise the Sahaabah and to speak of them as reneging from the Deen and abandoning Islam. Such forged Ahaadith accuse the Sahaabah of usurping the rights of the Ahl-e-Bait.

One of their methods of deception is to attribute their forgeries to such Muhadditheen of the Ahlus Sunnah whose names and titles resemble those of Shi'ah narrators. By this device they deceived unwary members of the Ahlus Sunnah Wal Jama'ah who labour under the impression that the narrators are authorities of the Ahlus Sunnah, e.g. there are two "Suddi". One is a reliable narrator of the Ahlus Sunnah while the other is a fraud, liar and fabricator of Hadith. He was among the Rawaafidh (also a branch of Shi'ism). Another example is Ibn Qutaibah. The one Ibn Qutaibah is the Sunni who is the author of Al-Ma'aarif. The other Ibn Qutaibah is the Raafidhi who also named his book, Al-Ma'aarif to create confusion and perpetrate deception.

## **6. FABRICATING BOOKS**

Among their devices of deception is to write books and attribute authorship to senior Ulama of the Ahlus Sunnah. Criticism of the Sahaabah and refutation of the Math'hab of the Ahlus Sunnah are recorded in such fabrications, e.g. Sirrul Aalameen is attributed to Imaam Ghazali (rahmatullahi alayh). There are many such forged books prepared by Shi'ahs for deceiving unwary members of the Ahlus Sunnah Wal Jama'ah.

## **7. FALSE REFERENCES**

Another deceptive method employed by the Shi'ahs is to substantiate their baseless and false claims by citing such books of the Ahlus Sunnah which are no longer extant or rare. In the absence of the books, denial becomes difficult and ordinary people are misled.

## **8. SHI'AH CLAIM THAT SOME OF THEIR SCHOLARS ARE OF THE AHLUS SUNNAH**

Among the Shi'ah deception is the dissemination of the idea that certain Shi'ah scholars are members of the Ahlus Sunnah. Once this impression has been rooted in the minds of people, they commence narrating from them such matter which refutes the Math-hab of the Ahlus Sunnah. Such scholars were, for example, Zamakhshari, the author of Kash-shaaf. He belonged to the Tafdheeli sect and was also a Mu'tazili; Afdhal (Akhtab) Khwaarzim was an extremist (Ghaali) Zaidi; Ibn Qutaibah, author of Al-Ma'aarif was a Rafidhi; Ibn Abil Hadeed, the commentator of Nahjul Balaaghah, combined Shi'ism with Mu'tazili'ism; Hishaam Kalbi, the Mufasssir was a Raafidhi; and so were Mas'udi, author of Murawwajuth Thahab, and Abul Farj Isfahani, author of Al-Aghaani. These persons and similar others were mistakenly regarded to be members of the Ahlus Sunnah, but support for Shi'i views was acquired from their writings.

## **9. ENEMIES OF THE AHL-E-BAIT**

Shi'ahs disseminate the falsity of the Ahlus Sunnah being the enemies of the Ahl-e-Bait. Such stories which supports this view are narrated to convince the unwary and ignorant among the Ahlus Sunnah. This claim is a pure slander and fabrication. Love for the Ahl-e-Bait is considered incumbent by the Ahlus Sunnah Wal Jama'ah. If there are enemies of the Ahl-e-Bait, the worst are the Shi'ahs who have in their armoury of invective the vilest calumnies and abuse for the beloved wives of Rasulullah (sallallahu alayhi wasallam), especially Hadhrat Aisha Siddiqah (radhiyallahu anha). All of the wives of Rasulullah (sallallahu alayhi wasallam) are part of the Ahl-e-Bait.

In fact, the Ahlus Sunnah believe that love for the noble family of Rasulullah (sallallahu alayhi wasallam) in an integral part of Imaan. A person who is bereft of this love, has no love for Rasulullah (sallallahu alayhi wasallam), and he who lacks this love is not a Muslim in the same way as Shi'ahs are not Muslims on

account of their hatred for the Sahaabah. Those bereft of love for the Sahaabah cannot have love for Rasulallah (sallallahu alayhi wasallam).

Senior Ulama of the Ahlus Sunnah have in fact written volumes on love for the Ahl-e-Bait and their virtues. The assertion of the Shi'ahs is, therefore, slanderous, false and designed to deliberately mislead ignorant people.

Daily, in every Salaat, the Ahlus Sunnah recite Durood on the Ahl-e-Bait. There is not the slightest vestige of aversion for the Ahl-e-Bait in the hearts of any of the Ahlus Sunnah.

In stark contrast is the attitude and conduct of these accursed Shi'ahs. Immediately on the death of their "god-incarnate" Imaams they initiate the process of intrigue, conspiracy and violence against the family members (of their Imaams), even branding them Kaafir. While some would accept as Imaam the sons of the previous Imaams who had died, others would engage in a diatribe of abuse and curses. Besides the Ahlus Sunnah no one else honours and reveres the Ahl-e-Bait completely and perfectly.

In the matter of hatred for the Ahl-e-Bait, there are two groups of extremists - The Nawaasib and the Shi'ah. The Nawaasib excelled in hatred for Hadhrat Ali (radhiyallahu anhu) and his descendants while the Shi'ahs left no stone unturned to vent their extreme hatred for Hadhrat Aisha, Hadhrat Hafsa and Hadhrat Zubair (Rasulullah's cousin)- radhiyallahu anhum. Yet all of them are part of the Ahl-e-Bait for whom love is Waajib.

Furthermore, the Kisaaniyyah Shiahs rejected the Imaamat of Hadhrat Hasan and Hussein (radhiyallahu anhuma); the Mukhtaariyyah Shi'ah denied the Imaamat of ZainulAbideen (radhiyallahu anhu); the Imaamamiyyah Shi'ahs refuted the Imaamat of Zaid Shaheed while the Ismailiyyah Shi'ahs rejected Musa Kaazim. In fact, some of them branded even Hadhrat Ali Kaafir while proclaiming his divinity. The absurdity of this incongruity is self-evident. Pure and true love for the Ahl-e-Bait is the capital of the Ahlus Sunnah Wal Jama'ah exclusively.

#### **10. SHIAH BOOK REFUTING AHLUS SUNNAH**

Shiah theologians prepared a book, Al-Hasanah, in which they refuted the Math-hab of the Ahlus Sunnah. They falsely attribute authorship of the book to a slave-girl of the Ahl-e-Bait. Then they claim that the Sunni Ulama were unable to respond to this refutation supposedly written by a stupid slave-girl. The actual author of the book is the Shiah, Shareef Murtaza.

#### **11. FALSE LITERATURE**

Another trick employed by the Shiahs to deceive ignorant people is to prepare a refutation of the Ahlus Sunnah and attribute authorship to an imaginary Muslim who tells his story of conversion firstly to Islam, i.e. the Math-hab of the Ahlus Sunnah, then ultimately to Shi'ism. The imaginary story-teller explains in his book that the Ulama of the Ahlus Sunnah were unable to respond to his queries and doubts brought about by his research. One such book is Youhanna Ibn Israeel. It's author, however, is Shareef Murtaza. The imaginary Kaafir claims that ultimately by virtue of Divine guidance he was convinced of the truth of Shi'ism.

This tactic of deception is even presently employed by Shiahs. One such book presently in circulation is, "Then I was guided" in English.

#### **12. CAUSING ENMITY AMONGST THE ADHERENTS OF THE FOUR MATH-HABS**

An extremely subtle deception of the Shiahs in their attempt to negate the four Math-habs of Islam is to write a book and attribute authorship to a Sunni Alim of the particular Math-hab. The imaginary Sunni Alim will negate the other three Math-habs and substantiate his own Math-hab with baseless and ludicrous arguments. The satanic motive underlying this attempt is to divest the minds of the readers of the value and honour they have of the four Math-habs.



### 13. FABRICATED BOOKS ON FIQH

Another devilish trick of the Shiah which has confused even some great Ulama of the Ahlus Sunnah is to compile books on Fiqh in which fabrications are recorded. They then attribute authorship of the book to some Imaam of Fiqh of the Ahlus Sunnah. For example, one such Shiah-authored book is Mukhtasar which is attributed to Imaam Maalik (rahmatullah alayh). In this book it is said that it is permissible for the master to commit homosexuality with his slaves. But, this slanderous and false fabrication is not Imaam Maalik's teaching.

The Shiah have succeeded to some extent in this ploy because a forged fabrication supposedly authored by Imaam Abu Hanifah (rahmatullah alayh) will be distributed in regions where Maalikis, for example, predominate while the book attributed to Imaam Maalik (rahmatullah alayh) will be circulated in predominantly Hanafi areas. In one such book it is claimed that according to Imaam Maalik (rahmatullah alayh) Mut'ah (temporary marriage) is lawful. But according to Imaam Maalik (rahmatullah alayh) Hadd (prescribed Shar'i punishment of hundred lashes or stoning to death) is Waajib for Mut'ah.

### 14. INTERPOLATION OF KITAABS

In some places, Shiah have interpolated even well-known books of Hadith and Tafseer of the Ahlus Sunnah. Hadith books such as the Sihah Sittah and Mishkaat were beautifully written and bound. Shiah fabrications in support of Shi'ism were incorporated into the texts of these Kitaabs. Many Ulama too were unaware and were victims of this trap. However, in view of the abundance of the original Kitaabs in circulation, this trick of the Shiah miserably failed.

### 15. KITAAB FORGERIES

Another ploy of the Shiah is the introduction of a forged word or two in a narration which they reproduce from famous Kitaabs of the Ahlus Sunnah. They will cite a narration and add a word from which support for Shi'ism could be acquired. When Sunnis read the narration cited by the Shiah in their support, they (Sunnis) are exasperated. While they are aware of the narration and may have read it in the Sunni books, they little realise that a baseless word has been introduced which does not exist in the original Kitaabs. One should be very alert regarding such fraudulent manipulation. The narrations quoted by the Shiah in substantiation of their religion should always be examined in the original Kitaabs of the Ahlus Sunnah. These types of forgeries are to be found in profusion in Kashful Ghumma of Ali Bin Isa. Ibn Muttahir perpetrates this fraud also in Alfain, Minhaajul Karaamah and Nahjul Haqq.

### 16. DECEPTIVE LITERATURE

One of their deceptions is the compilation of books on the virtues and excellence of the four Khulaf Raashideen. Saheeh Ahaadith of the Ahlus Sunnah together with chains of transmission are presented. Even great Ulama were tricked into believing that such forgeries were authentic books of the Ahlus Sunnah Wal Jama'ah.

The frauds responsible for such compilations introduced their own fabricated narrations in the chapters dealing with the fourth Khalifah, Hadhrat Ali (radhiyallahu anhu). Such fabrications which cast aspersions on the characters of the first three Khulafa and severely assaulting their integrity are subtly introduced.

Readers labouring under the misapprehension of the Kitaab being the work of Sunni Ulama, accept every narration as being authentic. They are led to conclude that even the Kitaabs of the Ahlus Sunnah are not devoid of narrations criticising the first three Khulafa.

Even an Aalim of the calibre of the author of Riyaadhun Nadhrah fi Mana'iqibil Ashrah became a victim of this Shi'i trap. Thus, he too cited such fabricated Ahaadith derived from this type of Shiah forgeries written on the topic of the virtues (Fadhaa'il) of the four Khulafa.

## **17. DELETION AND CONCEALMENT OF FAULTS IN THEIR OWN KITAABS**

To save their skin from the criticism of the Ahlus Sunnah on certain Masaa'il (rules/ issues), Shiahs have completely deleted such contentious issues from their later publications. They go to great lengths in concealing their books which contain such filth and evil for which they have no rational defense. To add to the confusion, they then disseminate the deleted narrations claiming that they are the views of the Ahlus Sunnah. Shiah expert fraudsters in this field are Sayyid Murtazaa, Ibn Mattahhir Hilli and Ibn Taaus.

## **18. FORGING POETRY**

Another device of deception of the Shiahs is to forge poetry in the names of recognised Ulama and Auliya of the Ahlus Sunnah. Readers are led to believe from such forgeries that these noble personages were also Shiahs. Such fabricated poetry has been attributed to Imaam Shaafi, Sheikh Fariduddin Attar, Sheikh Auhaadi, Shams Tabrez, Moulana Rumi and Hafez Shirazi. However, in this ploy the Shiahs miserably failed. Not even a child believes these illustrious souls of the Ahlus Sunnah were Shiahs.

## **19. INTERPOLATION OF AHLUS SUNNAH'S HISTORICAL BOOKS**

Among the Shiah devices of deception is to interpolate the historical books of the Ahlus Sunnah. An example is the abridgement of Taarikh Tabari. This abridgement containing many concoctions and fabrications, was prepared by the Shiah Ali Bin Muhammad Adawi Abul Hasan Simsi. The idea has been created that the fabrications contained in the abridge version are from the original work of Tabari when in reality it does not exist there. This abridgement has deceived many historians of the Ahlus Sunnah who were misled to believe that it was a faithful reproduction of the original work of Tabari.

## **20. TAQIYAH**

The greatest device of deception of the Shiahs is their doctrine of Taqiya or holy hypocrisy, i.e. to conceal their actual beliefs from wise and intelligent people. While they freely make use of this vile device when confronted by men of intelligence and learning, they unhesitatingly propagate their evil beliefs to children, women and ignoramus who lack the ability of detection and discernment.

Whenever they are rendered helpless in debate, they unhesitatingly resort to the device of Taqiya. If it was not for this principle of concealment of beliefs, Shi'ism would not have acquired followers from even the ignorant masses.

The Shiah practice of Taqiya is not restricted to occasions of danger as Shiahs attempt to mislead unwary followers of the Ahlus Sunnah. They resort to Taqiya for just any reason and occasion considered expedient.

The salient fact in the conglomeration of Shi'i traditions and Hadith is the acknowledgment by all Shiah authorities that their traditions abound with untrue statements – false pronouncements made by their “infallible” Imaams and that it is now the duty of the Shi'i jurists to bring into operation their expertise and ingenuity to distinguish between the true and false statements and ordinances of their Imaams whom they believe to be higher in rank and knowledge than even Ambiyaa. What credibility does such a religion have? A theology whose starting point is a voluminous accumulation of complicated ordinances, pronouncements and statements based on both Truth and acknowledged official and holy lies — lies uttered by the “infallible” Divine authorities themselves — can never be the religion of Islam, for Islam is the Haqq of Allah Ta'ala, and neither the Nabi of Islam nor the Standard Bearers of Islam (the Sahaabah) ever made recourse to falsehood and the speaking of lies because of the fear of anyone. The holy justification of falsehood is termed Taqiya in Shi'i theology. Persecution, torture and hardships were never considered grounds for proclamation of falsehood by the Ambiyaa. Among the hazards of the Ambiyaa's sacred office were these hardships — unspeakable hardships and persecution. The Ambiyaa had no licence to resort to falsehood and cloud the Truth of the mission of Nubuwwat with the confusion of lies. But, the Shiah Imaams, in spite of Shiahs having attributed near godhood to them, are believed by the Shiahs themselves to have opted for lies in abundance on account of fear for unjust worldly kings.

A dispassionate study of Shi'ism will open the eyes of those Muslims who had been misled by Khomeini's political slogans dinned into their ears under Islamic guise. The history of Shi'ism is entangled with falsehood, soaked with the blood of Islam's illustrious personalities murdered by the Shiah, and it (Shi'ism) reeks for ever with evil intrigue and conspiracy. There is nothing but darkness in the religion of the Shiah.

In view of the many devices of deception by means of which Shiah beguile the unwary and ignorant, Muslims should not become entrapped by the quotations and references cited by the Shiah. Presentation of lies, falsehood and fabrication of narrations are considered holy acts of merit and reward. They commit the worst forgeries and fraud to substantiate their baseless doctrines and teachings. No one should, therefore, be surprised when Shiah cite from the Kitaabs of the Ahlus Sunnah such narrations which seemingly support the claim of Shi'ism.

Some Shiah frauds had succeeded to infiltrate the ranks of the authoritative Muhadditheen of the Ahlus Sunnah. They presented themselves as true students of Hadith. They criticised Shi'ism and gained the confidence of the Ahlus Sunnah, who were deceived by the external facade of piety presented by these fraudsters. Initially they displayed great care in Hadith transmission, narrating from only reliable Hadith authorities. Once they had achieved their pernicious aim of gaining the fullest confidence of the Ahlus Sunnah, they introduced their fabrications very subtly. The fabricated narrations invariably were designed to bolster the religion of Shi'ism. Sometimes they achieved their aim by a slight variation in the words of the Ahaadith and sometimes by the introduction of a pure fabricated narration. In view of the confidence they enjoyed among the Ahlus Sunnah, the fabrications were accepted as authentic Ahaadith. This method of deception spread much confusion. The first Shi'i fraud to embark on this plot of deception was Ajla'. Even an authority such as Hadhrat Yahya Bin Mueen became a victim of Ajla's plot. Yahya Bin Mueen thus declared Ajla's reliability, little realising the deception of this fraud. However, other Hadith authorities of the Ahlus Sunnah discovered the conspiracy and exposed Ajla'. One fabrication introduced by Ajla' is the narration: "Buraidah narrates that Rasulullah (sallallahu alayhi wasallam) said: 'Verily, Ali is your Wali after me.'"

In order to deceive the Ahlus Sunnah, some of the Shi'i historians wrote books on history in which they generally adhered to factual reporting. The style they adopted led people to believe that they were members of the Ahlus Sunnah. When writing the History of the Khulafa-e-Raashideen, these frauds would introduce matter in substantiation of Shi'ism. Some historians of the Ahlus Sunnah were also deceived and they would narrate from such books believing the authors were from the Ahlus Sunnah.

Ultimately, this device led to deviation of some members of the Ahlus Sunnah. Even a Muhaddith of the standing of Sayyid Jamaaluddin, author of Raudhatul Ahbaab narrated from such fraudulent historical records of Shi'i frauds, especially the episodes regarding the appointment of Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Ali's hesitation in acceptance of Hadhrat Abu Bakr's Khilaafat. The same applies to the episodes and anecdotes of Hadhrat Uthmaan (radhiyallahu anhu). This type of fraudulent interpolation is accompanied by the words: "Some narrators say". The authoritative Ulama of the Ahlus Sunnah discount the narrations of unknown narrators. It is incumbent to reject such narrations of unknown entities, which have found their way into historical records of the Ahlus Sunnah. Among the fraudulent tricks of the Shiah, is to claim that certain great Mashaikh and Auliya of the Ahlus Sunnah were Shiah. In the Shi'i book, Wafiyatul A'yaan authored by an Iraqi Shiah, the illustrious Auliya, Baayazid Bustami, Ma'roof Karkhi, Shaqeeq Balkhi, Sahl Bin Abdullah Tastari and others are enumerated as Shiah. False narrations and slanders are attributed to these noble Auliya of the Ahlus Sunnah.

A similar book of the Shiah is Majaalisul Mu'mineen written by Qaadhi Nurullah Shaustari. Many followers of the Ahlus Sunnah were misled by such Shi'i fraudulent compilations.

**DID YOU KNOW ?**

There never were Huffaaz of the Qur'aan Majeed among the Shiahs, nor are there nor will there ever be. Why are there no Huffaaz of the Qur'aan among them?

This reality will speak volumes for their hatred for the Qur'aan and the Sahaabah. In view of their fundamental belief that the present Qur'aan with us is a book of fabrications, never can there be Huffaaz among them.

When a Shiah asserts that he believes in the Qur'aan, he makes this averment on the basis of their accursed doctrine of Taqiya or Holy Hypocrisy which demands that they conceal their true beliefs of Kufr from the Ahlus Sunnah Wal Jama'ah, i.e. from muslims who follow Rasulullah (sallallahu alayhi wasallam) and the Sahaabah.

## THE SHIAH CRITICISM OF HADHRAT ABU BAKR (RADHIYALLAHU ANHU) PT1

### 1. HADHRAT ABU BAKR (radhiyallahu anhu) AND RASULULLAH'S (sallallahu alayhi wasallam) MIMBAR

Shiahs claim that Hadhrat Abu Bakr (radhiyallahu anhu) was unfit for the post of Khilaafat because one day when he had ascended the Mimbar, Hadhrat Hasan and Husein (radhiyallahu anhuma) said: *"Oh Abu Bakr, descend from the Mimbar of our grandfather."*

This argument is ludicrous. No person of intelligence can infer that the Khalifah was unfit simply on account of a request by two little children. Hadhrat Hasan (radhiyallahu anhu) was born in the third year Hijri and Hadhrat Husein (radhiyallahu anhu) during the fourth year. Rasulullah (sallallahu alayhi wasallam) died early in the 11th year Hijri. Thus, the ages of the two grandsons were seven and eight years during the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu). Furthermore, Hadhrat Abu Bakr (radhiyallahu anhu), on the instruction of Rasulullah (sallallahu alayhi wasallam) acted in his stead as Imaam for five days—Thursday to Monday— during the last illness of Rasulullah (sallallahu alayhi wasallam). During these five days was Jumu'ah as well. Thus he performed Jumu'ah and recited the Jumu'ah Khutbah as well.

Now when Rasulullah (sallallahu alayhi wasallam) considered Hadhrat Abu Bakr (radhiyallahu anhu) capable and fit for being his Khalifah (Representative), how can intelligent people accept that he was unfit simply on the basis of a statement made by two children even if we assume that they had said so?

### 2. HADHRAT ABU BAKR (radhiyallahu anhu) CONDONED MURDER ALLEGEDLY COMMITTED BY KHALID BIN WALID (radhiyallahu anhu)

Shiahs accuse Hadhrat Khalid Bin Walid (radhiyallahu anhu) of having killed Maalik Bin Nuwairah for the sake of marrying his wife. They claimed that Malik Bin Nuwairah was a Muslim, but the Khalifah, Hadhrat Abu Bakr (radhiyallahu anhu) upheld Hadhrat Khalid's act and refused to punish him. They further claim that Hadhrat Khalid (radhiyallahu anhu) married the woman the same night of the murder and consummated the marriage which was not valid in view of the woman being in Iddat.

Shiahs further take support from Hadhrat Umar's (radhiyallahu anhu) displeasure with Hadhrat Abu Bakr's (radhiyallahu anhu) decision on this issue. The Shiahs have distorted this episode as is their usual practice. Maalik Bin Nuwairah had become a Murtad. Hadhrat Khalid (radhiyallahu anhu) was on his campaigns against the Murtad (renegade) tribes after the demise of Rasulullah (sallallahu alayhi wasallam). He was convinced of the Irtidaad of Maalik Bin Nuwairah whose women-folk had gleefully celebrated the demise of Rasulullah (sallallahu alayhi wasallam). Thus, Maalik Bin Nuwairah was ordered to be executed on account of his Irtidaad. Maalik Bin Nuwairah had divorced his wife, but in accordance with the custom of Jaahiliyyah held her in captivity. The Qur'aan expressly forbids this custom. Khalid Bin Walid (radhiyallahu anhu) therefore, did not marry the woman during her Iddat. The Shi'i claim is a pure fabrication.

Since Maalik Bin Nuwairah was a Muslim prior to Rasulullah's (sallallahu alayhi wasallam) death, some Sahaabah were not convinced of his Irtdaad. Among them were Hadhrat Abu Qatadah Ansari and Hadhrat Umar (radhiyallahu anhu), hence their displeasure with Hadhrat Khalid Bin Walid (radhiyallahu anhu). During the Khilaafat of Hadhrat Umar (radhiyallahu anhu), Mutammim Bin Nuwairah (Maalik's brother) confirmed his brother's Irtdaad. When he informed Hadhrat Umar (radhiyallahu anhu) of his brother's Irtdaad, the latter regretted his earlier displeasure and proclaimed the correctness of Hadhrat Abu Bakr's (radhiyallahu anhu) decision. It is well-known that in the matter of Hudood and Qisaas (Shar'i punishments) Hadhrat Umar (radhiyallahu anhu) was extremely severe. Despite this, he did not invoke the Shariah's laws against Hadhrat Khalid Bin Walid (radhiyallahu anhu) during his Khilaafat. This is further proof that Hadhrat Umar (radhiyallahu anhu) had changed his earlier view. There is no doubt that Maalik Bin Nuwairah had reneged from Islam after the demise of Rasulullah (sallallahu alayhi wasallam). The following appears in the Kitaab, 'Al-Isti'aab': *"Abu Bakr had appointed Khalid the commander of the army. Allah Ta'ala granted him victory over Yamaamah, etc.. The majority of the renegades were killed by his hands. Among them were Musailamah Kath-thaab and Maalik Bin Nuwairah..."*

Let us for a moment assume that Hadhrat Khalid (radhiyallahu anhu) had erred in ordering the execution of Maalik Bin Nuwairah and so had Hadhrat Abu Bakr (radhiyallahu anhu) by abstaining from punishing (i.e. effecting Qisaas) on Hadhrat Khalid (radhiyallahu anhu). On the basis of this assumption, the refutation of the Shi'i claims would be on the following grounds:

(a) Qisaas (life for a life) can be meted out only on demand by the close relatives of the murdered person. No such relative came forward to demand Qisaas against Khalid Bin Walid (radhiyallahu anhu). According to the Shariah, a murderer cannot be executed if the kinsman do not demand Qisaas.

(b) While the Shiahs are vociferous in their criticism of Hadhrat Abu Bakr (radhiyallahu anhu) on this issue, they are silent regarding Hadhrat Ali's (radhiyallahu anhu) abstention from the Qisaas of the murderers of Hadhrat Uthmaan (radhiyallahu anhu) despite the demand for Qisaas by the kinsman of Hadhrat Uthmaan (radhiyallahu anhu). But, the Ahlus Sunnah Wal Jama'ah does not criticise Hadhrat Ali (radhiyallahu anhu) for his decision. His decision is upheld as valid by the Ahlus Sunnah. This Shiah accusation and fabrication are motivated by spite and malice for the Sahaabah of Nabi-e- Kareem (sallallahu alayhi wasallam).

### 3. SHIAHS ACCUSE HADHRAT ABU BAKR OF DELAYING USAAMAH'S EXPEDITION

Rasulullah (sallallahu alayhi wasallam) himself had dispatched the army under the command of Hadhrat Usaamah (radhiyallahu anhu). Until the last, Rasulullah (sallallahu alayhi wasallam) emphasised the importance of Hadhrat Usaamah's (radhiyallahu anhu) expedition and said:

*"Prepare the army of Usaamah. Allah has cursed those who refrain from it."*

By distortion of the facts, the Shiahs have attempted to disseminate the idea that Hadhrat Abu Bakr (radhiyallahu anhu) was averse to Usaamah's expedition which was organised by Rasulullah (sallallahu alayhi wasallam). The true facts of this episode will now be explained. In fact, it was Hadhrat Abu Bakr (radhiyallahu anhu) who had made the material arrangements for the army of Usaamah whose mission was to avenge the killing of Zaid Bin Haarithah (radhiyallahu anhu), his father, murdered by the Romans. Usaamah (radhiyallahu anhu) camped with his army at a place called Jurf. The chiefs of the Muhaajireen and Ansaar such as Abu Bakr Siddique, Umar Bin Khattaab, Uthmaan Bin Affaan, Sa'ad Bin Abi Waqqaas, Abu Ubaidah, Ibnul Jarraah, Sa'ad Bin Zaid, Qataadah Bin Nu'man and Salmah Bin Aslam had all made arrangements for the campaign. When they decided to resume the march from Jurf they received word of the severity of Rasulullah's (sallallahu alayhi wasallam) illness. This news created anxiety and uncertainty. On that Thursday night Rasulullah (sallallahu a wasallam) appointed Hadhrat Abu Bakr (radhiyallahu anhu) his Khalifah (representative) to lead the Salaat. On Monday, 10th Rabiul Awwal, Rasulullah (sallallahu alayhi wasallam) slightly recovered. The army was with Usaamah. Rasulullah (sallallahu alayhi wasallam) made du'aa for Usaamah (radhiyallahu anhu) and bid farewell to the army. When Rasulullah's (sallallahu alayhi



wasallam) condition deteriorated, Usaamah again ordered the march to halt. His mother, Umme Aiman (radhiyallahu anha) arrived with the news that Rasulallah (sallallahu alayhi wasallam) was in his death throes. On hearing this, Usaamah and the other Sahaabah returned.

After burial of Rasulallah (sallallahu alayhi wasallam), Hadhrat Abu Bakr (radhiyallahu anhu), the newly appointed Khalifah, ordered Usaamah (radhiyallahu anhu) to resume the march as was ordered by Rasulallah (sallallahu alayhi wasallam). Usaamah (radhiyallahu anhu) complied. At this juncture news of the Irtidaad of some tribes reached Madinah. An attack on Madinah by these rebellious tribes was anticipated.

In view of this very grave danger, the Sahaabah advised Hadhrat Abu Bakr (radhiyallahu anhu) to delay the contemplated expedition to ensure the safety of Madinah. This was purely a tactical move which cannot be viewed as abandonment of the actual campaign ordered by Rasulallah (sallallahu alayhi wasallam). But, Hadhrat Abu Bakr (radhiyallahu anhu) flatly refused to heed the advice of the Sahaabah. He ordered the army to proceed. However, he requested Hadhrat Usaamah (radhiyallahu anhu) to leave behind Hadhrat Umar (radhiyallahu anhu) to assist him in the affairs of the state and organise the defense of Madinah. Thus, Hadhrat Umar (radhiyallahu anhu) returned with the consent of Hadhrat Usaamah (radhiyallahu anhu). These facts have been reported in the authoritative records of both Sunnis and Shiahs. The accusation against Hadhrat Abu Bakr (radhiyallahu anhu) is thus palpably false and is pure Shi'i propaganda to discredit the Sahaabah.

Since Hadhrat Abu Bakr (radhiyallahu anhu) was appointed Khalifah, he was fully entitled to personally accompany Usaamah's (radhiyallahu anhu) army or to remain behind to attend to the affairs of the state. It is spiteful of the Shiahs to accuse him of failure for not having personally participated in the campaign. In view of Rasulallah's (sallallahu alayhi wasallam) demise, the situation had changed. There were new developments, including Abu Bakr's (radhiyallahu anhu) appointment as the Khalifah. The army proceeded on his command and with his blessing. Rasulallah's (sallallahu alayhi wasallam) command was thus fully complied with.

Furthermore, the sentence:

*"Allah has cursed him who refrains from it (i.e. does not participate in Usaamah's army)",* is a Shi'i fabrication. It is not part of the Hadith. On assumption of it being part of the Hadith, then too it is no indictment against Hadhrat Abu Bakr (radhiyallahu anhu) or against any of the Sahaabah. The Sahaabah did not abandon the expedition nor were they averse to it. New and unexpected developments simply brought about the short delay in the dispatch of the army. And, as far as Hadhrat Abu Bakr (radhiyallahu anhu) is concerned no one displayed so much resolution and determination in fulfilling the command of Rasulallah (sallallahu alayhi wasallam). When the Sahaabah (radhiyallahu anhum) advised caution and to delay the campaign since they expected Madinah to be attacked by the Murtad tribes, Hadhrat Abu Bakr (radhiyallahu anhu) declared with great vehemence: *"If in sending the army of Usaamah I know that I would become a morsel for the beasts in Madinah, then let it be so. Never do I consider it lawful to act in conflict with the command of Rasulallah (sallallahu alayhi wasallam)."*

Regarding the abovementioned interpolation, Shahrastaani says in 'Al-Milal Wan-Nahl':

*"Verily, this sentence is fabricated and forged."*

Sight should not be lost of the fact that after Rasulallah's (sallallahu alayhi wasallam) demise, Hadhrat Abu Bakr (radhiyallahu anhu) was Khalifah, i.e. the representative of Nabi-e-Kareem (sallallahu alayhi wasallam). He acted by virtue of his office and had to act as Rasulallah (sallallahu alayhi wasallam), who did not physically participate in Hadhrat Usaamah's (radhiyallahu anhu) campaign. Similarly, the Khalifah while organising the army and issuing instructions and commands, was not required for actual physical participation in the march of the army. Indeed, it is absurd, stupid and malicious to vilify the Khalifah for not participating in the actual march. No unbiased person of intelligence can see any crime committed by Hadhrat Abu Bakr (radhiyallahu anhu) for not having accompanied the army in person. He was, in fact, the

one singly responsible for the immediate continuation of the campaign and the march of the army of Usaamah (radhiyallahu anhu). Also, after having ordered the march of the army, Rasulullah (sallallahu alayhi wasallam) chose and retained Hadhrat Abu Bakr (radhiyallahu anhu) to lead the five daily and Jumu'ah Salaat. This appointment was a clear indication that Hadhrat Abu Bakr (radhiyallahu anhu) was to remain behind and not personally proceed with the army.

While the Shiahs are swift in their baseless and malicious condemnation of Hadhrat Abu Bakr (radhiyallahu anhu), they are conveniently silent regarding Hadhrat Ali (radhiyallahu anhu) who along with all the Sahaabah, was not in favour of the immediate dispatch of Usaamah's army. Despite Abu Bakr (radhiyallahu anhu) vehemently refusing to delay the dispatch of the army, Shiahs exceed all bonds of decency in their condemnation. From the foregoing discussion it will be seen that the Shi'i condemnation is utterly devoid of substance and is based on hatred for the Sahaabah.

#### **4. THEIR CLAIM THAT RASULULLAH (sallallahu alayhi wasallam) HAD NEVER APPOINTED HADHRAT ABU BAKR (radhiyallahu anhu) TO HEAD ANY IMPORTANT AFFAIR OF THE DEEN.**

Shiahs brazenly claim that Rasulullah (sallallahu alayhi wasallam) at no stage entrusted any important Deeni affair, e.g. Jihaad, to Hadhrat Abu Bakr (radhiyallahu anhu), hence his incapability for the Khilaafat is confirmed.

This preposterous claim is brazenly false. It is a pure lie, devoid of the slightest vestige of truth. Both Sunni and Shi'i historical records refute this brazen lie of the Shiahs. After the defeat of the Kuffaar at Uhud, Abu Sufyaan had prepared to return and attack Madinah. Hadhrat Abu Bakr (radhiyallahu anhu) was appointed Commander of the army to confront Abu Sufyaan. In the fourth year Hijri, Rasulullah (sallallahu alayhi wasallam) despatched the army under Hadhrat Abu Bakr (radhiyallahu anhu) in the battle of Bani Nadheer. Rasulullah (sallallahu alayhi wasallam) remained at home on this occasion. In the sixth year Hijri, Rasulullah (sallallahu alayhi wasallam) appointed Hadhrat Abu Bakr (radhiyallahu anhu) commander of a division and despatched him to Kuraun Na-eem. After the battle of Tabook Rasulullah (sallallahu alayhi wasallam) ordered that after victory the army should proceed from Madinah to Thamiyatul Widaa. The Commander was Hadhrat Abu Bakr (radhiyallahu anhu).

During the battle of Khaibar precisely at the time of laying siege to the fort, Rasulullah (sallallahu alayhi wasallam) developed a severe headache. He appointed Hadhrat Abu Bakr (radhiyallahu anhu) in his stead to assault and conquer the fort. The ensuing battle fought by Hadhrat Abu Bakr (radhiyallahu anhu) on that day was intense and fierce.

In the seventh year, Hadhrat Abu Bakr (radhiyallahu anhu) was sent with the army against Bani Kilaab. Salmah Bin Akwah (radhiyallahu anhu) together with his division was also ordered to join ranks with Abu Bakr (radhiyallahu anhu).

In the battle against Banu Fazaarah, Hadhrat Abu Bakr (radhiyallahu anhu) was the Commander of the army.

After the battle of Tabook, Rasulullah (sallallahu alayhi wasallam) appointed Hadhrat Abu Bakr (radhiyallahu anhu) commander of the army and despatched him to Waadi-ar-Ramal against a certain tribe.

Once Rasulullah (sallallahu alayhi wasallam) left after Zuhur to make peace between the tribes, Bani Umar and Bani Auf. He instructed Hadhrat Bilaal (radhiyallahu anhu) to ensure that Hadhrat Abu Bakr (radhiyallahu anhu) led the Asr Salaat in the event of his return being delayed. Thus, Hadhrat Abu Bakr (radhiyallahu anhu) led the Asr Salaat. Hajj was decreed obligatory in the ninth year. Hadhrat Abu Bakr (radhiyallahu anhu) was appointed Ameer-e-Hajj and sent to Makkah with a large group of Sahaabah. Finally, during his last illness, Rasulullah (sallallahu alayhi wasallam) appointed Hadhrat Abu Bakr (radhiyallahu anhu) his Khalifah to lead the Salaat for five days until his demise, thus indicating who his successor (Khalifah) will be. Hadhrat Abu Bakr (radhiyallahu anhu) was appointed by Rasulullah (sallallahu

alayhi wasallam) to take charge of the three vital departments connected to the office of leadership, namely, Jihaad, Salaat and Hajj, as the foregoing discussion shows. The Shi'i claim is therefore a brazen lie. Furthermore, the very argument that a person who has not been appointed to lead in battles is unfit for the post of Khilaafat or leadership of the Ummah, is utterly baseless. If this claim held any substance even to Shiah, it can be turned against their own Imaams. Hadhrat Ali (radhiyallahu anhu) never appointed any of his two sons, Hadhrat Hasan and Hadhrat Husein (radhiyallahu anhuma) commanders of the army. He never sent them to lead battles nor appointed them to important posts of leadership. Now if the Shiah argument had any validity, it will follow that these two illustrious grandsons of Rasulullah (sallallahu alayhi wasallam) were unqualified for Imaamat and Khilaafat — Ma-aathallah! Yet the Shiahs accept them as their infallible Imaams and successors of Hadhrat Ali (radhiyallahu anhu). The Shi'i argument is thus spiteful drivel churned up by the Shiahs to vent their malice against Hadhrat Abu Bakr (radhiyallahu anhu) and to mislead ignorant and unwary people.

#### **5. ABU BAKR'S APPOINTMENT OF UMAR (radhiyallahu anhu)**

Shiahs allege that Hadhrat Abu Bakr (radhiyallahu anhu) in appointing Hadhrat Umar (radhiyallahu anhu) the Khalifah had acted in conflict of Rasulullah (sallallahu alayhi wasallam). They further claim that a year after having appointed Umar (radhiyallahu anhu) as the collector of Sadaqaat, Rasulullah (sallallahu alayhi wasallam) dismissed him. Thus, Hadhrat Abu Bakr (radhiyallahu anhu), according to the Shiahs, is guilty of appointing a man dismissed by Rasulullah (sallallahu alayhi wasallam). This argument, besides being nonsensical is false. Rasulullah (sallallahu alayhi wasallam) did not dismiss Hadhrat Umar (radhiyallahu anhu). Hadhrat Umar (radhiyallahu anhu) was assigned the duty of collecting Sadaqaat for one year. He successfully completed his term. Termination of a term is not dismissal. When Rasulullah (sallallahu alayhi wasallam) sent the army on a Jihaad campaign he appointed a Commander. On the return of the army from the campaign the office of the Commander ended. When the army set out again on another Jihaad campaign, another Commander was appointed. This replacement of Commanders cannot be construed as the dismissal of the first Commander who had successfully discharged and terminated his duties. If the Shi'i argument had to be accepted, it will follow that Hadhrat Ali (radhiyallahu anhu) too was dismissed by Rasulullah (sallallahu alayhi wasallam) because he did not remain Commander of the army to the end or until Rasulullah's (sallallahu alayhi wasallam) demise from the time of his appointment as Commander of a particular campaign. Thus, the Shi'i argument rebounds against their own Imaam.

#### **6. HADHRAT ABU BAKR AND UMAR (radhiyallahu anhum) HAD TO SERVE UNDER USAAMAH (radhiyallahu anhu).**

Shiahs claim that Hadhrat Abu Bakr and Umar (radhiyallahu anhuma) were unqualified for the Khilaafat because Rasulullah (sallallahu alayhi wasallam) had appointed Usaamah (radhiyallahu anhu) commander in one battle, and Amr Bin Aas (radhiyallahu anhu) in another, while Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhuma) had to serve in these two armies under these two commanders. If they had the ability of leadership, they would have been appointed commanders in the respective Jihaad campaigns. This argument presupposes that the one appointed commander possesses the qualification and ability of Imaamat and Khilaafat. It therefore follows that Amr Bin Aas and Usaamah (radhiyallahu anhuma) possessed this qualification and should have been the Khulafa, not Hadhrat Ali (radhiyallahu anhu) as is claimed by the Shiahs. Hadhrat Ali (radhiyallahu anhu) also had to fight under the Command of other Sahaabah in many battles. Thus, in terms of Shi'i logic, he was unfit for Khilaafat and Imaamat, and those who were appointed the commanders were qualified for Khilaafat. But the Shiahs far from accepting them as men qualified for Khilaafat, branded them Murtaddeen (renegades).

Just as Rasulullah (sallallahu alayhi wasallam) did not appoint Abu Bakr and Umar (radhiyallahu anhuma) in these specific battles, so too did he not appoint Hadhrat Ali (radhiyallahu anhu). The Shiahs should, therefore, likewise direct their stupid argument against Hadhrat Ali (radhiyallahu anhu) whom they claim to be their first infallible Imaam, superior to even the Ambiyaa (alayhimus salaam). Furthermore, the Shiahs

should concede the superiority, ability and qualification of Khilaafat for Hadhrat Amr Bin Aas (radhiyallahu anhu) because he was appointed by Rasulullah (sallallahu alayhi wasallam). But, on the contrary, Shiah brand as Kaafir and Murtad this illustrious Sahaabi. They have fabricated an armoury of the vilest epithets of abuse for Hadhrat Amr Bin Aas (radhiyallahu anhu). The appointment of a junior to the post of leadership in a particular department or to the post of commander in a particular Jihaad campaign cannot be interpreted as a disqualification of seniors and of others possessing the requisite abilities and qualities for leadership. There may be particular reasons which make the appointment of a junior expedient. This was infact the case with Usaamah's appointment. His father was slain by the Kuffaar against whom he was sent to avenge his father's murder.

Another wisdom of placing Hadhrat Abu Bakr and Umar (radhiyallahu anhuma) temporarily under the command of Usaamah and Amr Bin Aas (radhiyallahu anhuma) was for gaining practical experience of the relationship between a leader and his subjects. These two senior Sahaabah were destined to lead the Ummah as Rasulullah's (sallallahu alayhi wasallam) Khulafa. It was, therefore, imperative that they acquire practical experience of the relationship with underlings and subjects. Without such experience, the ruler will not fully and correctly understand the feelings and attitudes of his subjects. Thus, this was part of the programme to prepare them for the Khilaafat.

#### **7. ABU BAKR (radhiyallahu anhu) OPPOSED RASULULLAH (sallallahu alayhi wasallam) BY EXPRESSLY APPOINTING A KHALIFAH**

Shiahs claim that in the matter of appointing a successor, Hadhrat Abu Bakr (radhiyallahu anhu) violated the example of Rasulullah (sallallahu alayhi wasallam). While Rasulullah (sallallahu alayhi wasallam) did not nominate a Khalifah, Abu Bakr (radhiyallahu anhu) did so. People of Baatil and malice behave irrationally and emotionally. Their irrationalism borders on mental derangement which produces self-contradiction in their talks. In their attempt to assail Hadhrat Abu Bakr (radhiyallahu anhu) on this issue, Shiah brazenly claim that Rasulullah (Sallallahu alayhi wasallam) did not nominate or appoint a Khalifah, hence it was in conflict with Rasulullah's (sallallahu alayhi wasallam) Sunnah for Abu Bakr (radhiyallahu anhu) to have appointed Hadhrat Umar (radhiyallahu anhu).

However, in their claim that Hadhrat Ali (radhiyallahu anhu) is the Imaam and Khalifah (i.e. first Khalifah) of Rasulullah (sallallahu alayhi wasallam), all Shiah sects unanimously and vociferously argue that Rasulullah (sallallahu alayhi wasallam) had appointed Hadhrat Ali (radhiyallahu anhu). The self-contradiction and absurdity of their argument is thus self-evident. Even on the basis of the argument that Rasulullah (sallallahu alayhi wasallam) did not appoint a Khalifah, Hadhrat Abu Bakr's (radhiyallahu anhu) action of appointing a successor in no way conflicts with Rasulullah (sallallahu alayhi wasallam) because he did not prohibit any appointment of a successor. Only if Rasulullah (sallallahu alayhi wasallam) had issued such a prohibition would the Shi'i argument against Hadhrat Abu Bakr (radhiyallahu anhu) be valid.

Furthermore, in terms of the Shi'i argument, Hadhrat Ali (radhiyallahu anhu), their first "infallible" Imaam, too acted in "conflict" with Rasulullah (sallallahu alayhi wasallam) because he had appointed his son, Hadhrat Hasan (radhiyallahu anhu) to be his successor. The argument thus rebounds on the Shiah.

#### **8. ABU BAKR (radhiyallahu anhu) HAD A SHAITAAN WITH HIM**

Shiahs claim that Hadhrat Abu Bakr (radhiyallahu anhu) was under the influence of a shaitaan. They attempt to substantiate this claim by citing the following statement allegedly made by Hadhrat Abu Bakr (radhiyallahu anhu):

*"Verily, for me there is a shaitaan who is attached to me. If I walk straight, aid me and if I go crooked, then straighten me."*

A man who is accompanied by a shaitaan is unfit to be the Khalifah. Firstly, the above narration is a pure Shi'i fabrication.

Secondly, it is reported in the authentic Hadith, that every person is accompanied by a shaitaan. A particular shaitaan whose function is to mislead, is assigned to every person by Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said:

*"Verily, shaitaan sits firmly on the heart of the son of Adam (i.e. man). When he (man) remembers Allah, the shaitaan flees. When he (man) becomes forgetful, shaitaan whispers to him."*

In the Shi'i kitaab, 'Kulaini', Imaam Ja'far Saadiq (rahmatullah alayhi) is reported to have said:

*"Every Mu'min as a shaitaan who (attempts to) mislead him."*

According to the authentic Hadith as narrated by the Ahlus Sunnah Wal Jama'ah, Rasulullah (sallallahu alayhi wasallam) said:

*"There is none among you but a companion from among the Jinn (shayaateen) has been appointed with him."*

Thus, even if it is assumed that Hadhrat Abu Bakr (radhiyallahu anhu) had infact made the statement which Shiahs have falsely attributed to him, then too, he was only echoing the truth which he had acquired from Rasulullah (sallallahu alayhi wasallam)— a truth which is acknowledged by both Sunni and Shiah authorities. Shayaateen attempting to influence and mislead the pious servants of Allah Ta'ala is not something to wonder about nor does it detract from the lofty status and piety of Allah's servants. The danger and deception of shaitaan are real and ever-present as long as there is life in the body. But, the true Muttaqeen are fortified by Allah's guidance and protection. Instead of acting under the influence of shaitaani whisperings, they neutralise the devilish schemes with Allah's aid. In this regard the Qur'aan Shareef says:

***"Verily, those who fear (i.e. the Muttaqeen), when an idea from shaitaan assaults them, they remember (Allah), and they become alert."***

**(Surah A'raaf, Aayat 201)**

Let the Shiahs reflect on the following statements of their Imaam Sajjaad: "Verily, shaitaan has caught hold of my reigns in evil suspicion and weakness of faith. I complain Of the evil of his companionship and of my obedience to him (i.e. to shaitaan)." The statement is an admission of the actual control of shaitaan extending over the person whom the Shiahs believe to be an infallible Imaam. In contrast, the fabricated statement attributed to Hadhrat Abu Bakr (radhiyallahu anhu) cannot be interpreted to mean that shaitaan actually gained control of the Khalifah. Hadhrat Abu Bakr's (radhiyallahu anhu) alleged statement is not an admission of him having fallen prey to shaitaan. Rather, it speaks of future acts. The Shi'i claim on this score is pure drivel, for shaitaan appears to all men, even to Ambiyaa. The Qur'aan and Ahaadith explicitly confirm this. Even Shi'i sources maintain this. According to the Qur'aan even Aadam (alayhis salaam) and other Ambiyaa were at times deceived by shaitaan. But they quickly realised their error. Only a Kaafir would argue that a Nabi fell from his rank and office of Nubuwwat on account of an error which was committed by shaitaani or nafsani influence. Hadhrat Yusuf (alayhis salaam) said:

*"I do not exonerate my nafs from evil. Verily, the nafs is a great commander of evil."*

The Qur'aan categorically says about the deception of shaitaan with regard to Hadhrat Adam (alayhis salaam):

***"Thus, shaitaan made them (i.e. Adam and Hawwaa) slip from it."***

But, Adam (alayhis salaam) remained a Nabi. The argument against Hadhrat Abu Bakr (radhiyallahu anhu) raised on the basis of the Shi'i fabricated narration is thus pure and absurd nonsense.



## 9. INFERRING HADHRAT ABU BAKR'S (radhiyallahu anhu) INABILITY ON THE BASIS OF UMAR'S STATEMENT

Hadhrat Umar (radhiyallahu anhu) is reported to have said: *"Beware! The Bay't (appointment by way of allegiance) of Abu Bakr was done hastily. Allah has saved the Mu'mineen from its evil. (If) anyone repeats the likes of it, then kill him."*

On the basis of this statement the Shiah claim the appointment of Hadhrat Abu Bakr (radhiyallahu anhu) was baseless and invalid. Before discussing Hadhrat Umar's (radhiyallahu anhu) statement, the following facts should be understood; (a) Hadhrat Umar (radhiyallahu anhu) was infact the first one who had given his hand in allegiance (bay't) to Hadhrat Abu Bakr (radhiyallahu anhu).

(b) If the meaning given to the statement by the Shiahs has to be accepted or if it was valid, it will follow that Hadhrat Umar (radhiyallahu anhu) himself did not consider the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu) to be valid. But this is a fallacious supposition. All facts and numerous statements of Hadhrat Umar (radhiyallahu anhu) uphold the validity of Hadhrat Abu Bakr's (radhiyallahu anhu) Khilaafat.

(c) In spite of the element of haste, Hadhrat Umar (radhiyallahu anhu) proceeded with the nomination and bay't of Hadhrat Abu Bakr (radhiyallahu anhu).

(d) Why would Hadhrat Umar (radhiyallahu anhu) so glaringly indict himself by condemning his own action of bay't while upholding the validity of Hadhrat Abu Bakr's (radhiyallahu anhu) Khilaafat? The Shiahs have committed two acts of deception to convey the misapprehension that Hadhrat Umar (radhiyallahu anhu) believed that Hadhrat Abu Bakr's (radhiyallahu anhu) appointment was evil and not valid:

·They have quoted the statement out of its context.

·They have deliberately deleted an important sentence in order to peddle their baseless notion. Firstly, Hadhrat Umar (radhiyallahu anhu) made the statement as a warning and in response to a man who had said during the Khilaafat of Umar:

*"When he (i.e. Umar) dies, I shall appoint a certain man to be the Khalifah because initially only two persons hastily offered bay't to Abu Bakr....."* This person was contemplating to repeat the episode of Hadhrat Abu Bakr's (radhiyallahu anhu) appointment which he viewed in isolation of the then prevailing situation and all the other factors which fully justified the haste and the manner adopted by Hadhrat Umar and Ubaidah Bin Jarrah (radhiyallahu anhu), the first two who took the bay't at the hands of Hadhrat Abu Bakr (radhiyallahu anhu). The following factors justified the haste and the manner adopted by Hadhrat Umar (radhiyallahu anhu) on the occasion when the Ansaar had gathered at Saaidah Bani Thaqeefah:

(i)The decision of the Ansaar to appoint one among them to be the Khalifah was incorrect in view of the reasons which will be presented below.

(ii)The Ansaar's proposition of having two Khalifahs — one from among the Ansaar and one from the Muhaajireen was inappropriate and a recipe for future strife.

(iii) Rasulullah's (sallallahu alayhi wasallam) acts and statements conclusively preferred Abu Bakr's (radhiyallahu anhu) appointment.

(iv) Hadhrat Abu Bakr (radhiyallahu anhu) was the most senior, the highest-ranking Sahaabi and closest to Rasulullah (sallallahu alayhi wasallam).

(v) During his last illness, Nabi-e-Kareem (sallallahu alayhi wasallam) appointed Hadhrat Abu Bakr (radhiyallahu anhu) his Khalifah to lead the Salaat for five days.

(vi) Rasulullah (sallallahu alayhi wasallam) appointed Abu Bakr (radhiyallahu anhu) the Ameer of Hajj when Hajj became Fardh. In so doing, he clearly conveyed that Hadhrat Abu Bakr (radhiyallahu anhu) was to be his Khalifah.

(vii) In one Hadith, Rasulullah (sallallahu alayhi wasallam) said:

*“Allah did not accept from me other than putting Abu Bakr forward.”* Again, it appears in another Hadith:

*“Allah and the Mu`mineen will not accept (anyone) but Abu Bakr.”*

(viii) In the authentic books of Hadith there are many signs pointing towards the Khilaafat of Abu Bakr (radhiyallahu anhu).

In view of the abundance of clear indications for the appointment of Hadhrat Abu Bakr (radhiyallahu anhu), Hadhrat Umar (radhiyallahu anhu) was compelled to act swiftly to prevent the precipitation of a grave error. This swift and decisive action of Hadhrat Umar (radhiyallahu anhu) forestalled the development of a dangerous move. After all, he had the ability and the authority to act in this manner, for he was Umar about whom Rasulullah (sallallahu alayhi wasallam) said:

*“If there had to be a Nabi after me, it would have been Umar.”* Thus, the person who had believed himself capable of acting like Hadhrat Umar (radhiyallahu anhu) and that too in relation to a person who was not of Hadhrat Abu Bakr's (radhiyallahu anhu) calibre erred grievously in believing himself capable of unilaterally appointing a Khalifah to succeed Hadhrat Umar (radhiyallahu anhu). Hadhrat Umar's (radhiyallahu anhu) statement was thus a sharp and stern rebuke and warning for this person. It was not an isolated statement to indict himself or to criticise the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu) on which Ijma (consensus) of the Sahaabah was enacted.

Secondly, the Shiahs have deleted the following statement which appears in this narration; “And who of you is like Abu Bakr?”

Since this statement points to the context in which Hadhrat Umar (radhiyallahu anhu) issued the rebuke, the Shiah considered it expedient to perpetrate their usual fraud of interpolation, distortion, fabrication and deletion, hence the excision of this crucial statement from the narration. The statement clearly upholds the validity of Hadhrat Abu Bakr's (radhiyallahu anhu) appointment by confirming his excellence and superiority. In view of his superiority, the procedure of appointment adopted by Hadhrat Umar (radhiyallahu anhu) was exclusively for Hadhrat Abu Bakr (radhiyallahu anhu) and was not to be repeated and could not be extended to anyone else. The copious authentic Ahaadith narrations attesting to the excellence and superiority of Abu Bakr (radhiyallahu anhu) over the entire Ummah, elevate him to a special and lofty pedestal of significance. It is in the light of these facts and this context that Hadhrat Umar's (radhiyallahu anhu) statement should be read and viewed. To isolate it from its context, to delete part of it, to ignore the special factors surrounding the personality of Hadhrat Abu Bakr (radhiyallahu anhu), to overlook the copious statements of praise for Abu Bakr (radhiyallahu anhu) made by Umar (radhiyallahu anhu) and to ignore the delicate situation prevailing at the time of Rasulullah's (sallallahu alayhi wasallam) demise are Shi'i acts of fraud to twist, distort and misinterpret Hadhrat Umar's (radhiyallahu anhu) statement.

If the Shiahs are so keen to make deductions and conclusions from this statement of Hadhrat Umar (radhiyallahu anhu), they should likewise study and accept the numerous statements of Hadhrat Umar (radhiyallahu anhu) explicitly emphasising the virtues of Hadhrat Abu Bakr (radhiyallahu anhu) and the validity of his Khilaafat.

## **12. ABU BAKR (radhiyallahu anhu) CONCEDES THAT HE IS NO BETTER THAN ALI (radhiyallahu anhu)**

Hadhrat Abu Bakr (radhiyallahu anhu) is reported to have said:

*“I'm not better than Ali when he is amongst you.”*

The Shi'i argument on the basis of the statement is: if Abu Bakr is true in this statement, it follows that he is unfit for the Khilaafat because it is not possible to appoint a man Khalifah if a better and superior person is

available. If he is false in his statement, then too he is unfit for the Khilaafat because a man who lies is a Faasiq and it is not permissible to appoint such a person to be the Khalifah.

## RESPONSE

Firstly this narration is no where to be found in the Kitaabs of the Ahlus Sunnah. It is not recorded as even a dhaeef (weak) narration. It is simply one of the innumerable Shi'i fabrications. Shiahs should first produce this narration from our Kitaabs and then seek the response of the Ahlus Sunnah. Citing from their books as proof against the Ahlus Sunnah is invalid and unacceptable. If for a moment we should assume the narration is authentic, then we draw the attention of Shiahs to the following statement of their "infallible" Imaam Sajjaad:

*"I am he whose life has been depleted by sins."* This appears in Saheefah Kaamilah. Now if Imaam Sajjaad is true in his statement, it follows that he is unfit for Imaamat because of his fisq. If he is false in having made this statement, then too he is unqualified for Imaamat because a liar is a faasiq. These conclusions are the products of Shi'i logic.

So, whatever answer Shiahs have to bail out Imaam Sajjaad and to uphold his Imaamat, they may apply it also to the fabricated statement they have ascribed to Hadhrat Abu Bakr (radhiyallahu anhu). Some Shiahs have added the following words to their fabricated statement:

*"Withdraw your allegiance from me! Withdraw your allegiance from me?"*

For argument sake let us momentarily accept this fabrication added to the earlier fabrication. The statement confirms Hadhrat Abu Bakr's (radhiyallahu anhu) humility, selflessness and aversion for worldly glory. In spite of his emphasis (as appearing in the fabrication), the people did not withdraw their allegiance from him. The entire group of Sahaabah regarded him to be the best after Rasulullah (sallallahu alayhi wasallam), hence they refused to accept his alleged resignation.

Furthermore, if a ruler tenders his resignation, his inability cannot be inferred from his offer to resign. There is absolutely no substance in this argument of the Shiahs.

Furthermore, the statement attributed to Hadhrat Abu Bakr (radhiyallahu anhu) attests to his lofty rank of Tawaadhu` (Humility). The Ambiyaa, Siddiqeen and Auliya in general are paragons of virtue and moral excellence. Tawaadhu` is a fundamental constituent of Islamic moral character. Hadhrat Abu Bakr Siddiq (radhiyallahu anhu) was the epitome of Akhlaaq-e-Hameedah (Noble Attributes), coming only next to Rasulullah (sallallahu alayhi wasallam). The meaning of Tawaadhu` is to believe with firm conviction in one's own contemptibility. It is a requirement of Tawaadhu` to consider oneself to be the lowest and the most contemptible of all Allah's creatures. In fact, Rasulullah (sallallahu alayhi wasallam) said that he should not be praised over Hadhrat Yunus (alayhi salaam). In spite of the absolute certitude regarding his rank being the highest of all Allah's creation including the Malaikah, his Tawaadhu` was of such a lofty degree that he disliked being praised in such a manner which diminished the rank of Hadhrat Yunus (alayhi salaam). The Shi'i argument in this regard is pure drivel and absurd.

## 13. HADHRAT ABU BAKR (radhiyallahu anhu) WAS DISMISSED FROM THE DUTY OF PROCLAIMING SURAH BARAA-AH

The Shi'i argument on this issue is: Rasulullah (sallallahu alayhi wasallam) sent Hadhrat Abu Bakr (radhiyallahu anhu) to deliver Surah Baraa-ah to Makkah. Rasulullah (sallallahu alayhi wasallam) then sent Hadhrat Ali (radhiyallahu anhu) to inform Hadhrat Abu Bakr (radhiyallahu anhu) that the proclamation of the Surah had been entrusted to him, i.e. to Ali. In view of this dismissal, Hadhrat Abu Bakr (radhiyallahu anhu) was unfit for Khilaafat. A man who lacked the ability to proclaim a revealed law of the Qur'aan (i.e. recite the relevant revealed verses), lacks the ability for Khilaafat to a greater degree. This is the Shi'i argument.

There are three responses in refutation of the Shi'i argument:

(1) The majority of narrations confirms that Rasulullah (sallallahu alayhi wasallam) sent Hadhrat Abu Bakr (radhiyallahu anhu) to Makkah as Ameer of Hajj, not to proclaim the revealed verses of Surah Baraa-ah. After the departure of Hadhrat Abu Bakr (radhiyallahu anhu), Surah Baraa-ah was revealed. Hadhrat Ali (radhiyallahu anhu) was then dispatched to make the proclamation. Thus, the question of Hadhrat Abu Bakr's (radhiyallahu anhu) dismissal does not arise. In fact, the two were entrusted with different duties. Now when Abu Bakr (radhiyallahu anhu) was not even assigned the duty of proclaiming the revelation of Surah Baraa-ah, the charge of dismissal is baseless. This version appears in Baidhaawi, Madaarik, Zaahidi, Tafseer Nizaam Nishaapuri, Jazbul Quloob and Mishkaat.

(2) According to Ma-aalim, Haseeni, Raudatul Ahbaab, Habibus Siyaar and Madaarij it appears that initially Rasulullah (sallallahu alayhi wasallam) and instructed Hadhrat Abu Bakr (radhiyallahu anhu) to proclaim Surah Baraa-ah, but later Hadhrat Ali (radhiyallahu anhu) was entrusted with this duty. There are two possibilities here:

(a) The earlier instruction given to Hadhrat Abu Bakr (radhiyallahu anhu) was cancelled and only Hadhrat Ali (radhiyallahu anhu) was assigned to execute this task.

(b) Hadhrat Ali (radhiyallahu anhu) was appointed co-partner of Hadhrat Abu Bakr (radhiyallahu anhu) in the execution of this duty. Raudhatul Ahbaab, Bukhaari, Muslim and all the Muhadditheen assigned strength and preference to the second possibility because they unanimously narrate that on the 10th Zil-Hajj, Hadhrat Abu Bakr (radhiyallahu anhu) ordered Hadhrat Abu Hurairah's (radhiyallahu anhu) and Hadhrat Ali's (radhiyallahu anhu) appointed group to proclaim: "After this year no Mushrik shall perform Hajj and no naked person shall make tawaaf of Baitullah." These narrations explicitly confirm that Hadhrat Abu Bakr (radhiyallahu anhu) was not dismissed from rendering these services. If he had been dismissed, he would not have interfered in the duties imposed on others. He would not have appointed men to make the proclamation. In terms of this explanation too, the Shiahs have no valid argument since the question of dismissal does not arise.

(3) On acceptance of the first possibility, i.e. the cancellation of the earlier instruction interpreted as dismissal by the Shiahs, it will be understood that the reason was not because of any inability of Hadhrat Abu Bakr (radhiyallahu anhu). On the basis of Ijma' (consensus) it is proven that Hadhrat Abu Bakr (radhiyallahu anhu) was appointed Ameer of Hajj and that he was NOT dismissed from that post of tremendous responsibility. The responsibility of Hajj of thousands of people was thrust onto the shoulders of Hadhrat Abu Bakr (radhiyallahu anhu). He had to teach them the rules and rites of Hajj. He had to deliver the Hajj Khutbahs; issue fatwas in all developing situations of the Hajj; attend to the many developments of the huge Hajj crowd, etc. etc. When he was able to discharge these numerous responsibilities and when Rasulullah (sallallahu alayhi wasallam) deemed him capable and qualified to act as the Ameer of Hajj, then it is absurd to believe that he lacked the ability to proclaim the revelation of a few Qur'aanic verses. Any Qaari, Haafiz or Qur'aan reciter possesses this simple ability. Further, all historical and Hadith records confirm that in this Hajj journey Hadhrat Ali (radhiyallahu anhu) followed Hadhrat Abu Bakr (radhiyallahu anhu) and was subservient to him. He followed Hadhrat Abu Bakr (radhiyallahu anhu) in Salaat and in the rites of Hajj. It is evidenced by the authentic Ahaadith that when Hadhrat Ali (radhiyallahu anhu) arrived from Madinah, Hadhrat Abu Bakr (radhiyallahu anhu) asked him:

*"Have you been appointed Ameer or are you Ma'moor (i.e. subservient)?"* In response, he said that he was Ma'moor. It is therefore only logical that the cancellation of the earlier order was due to some reason other than inability as assumed by the Shi'i enemies of the Sahaabah. It is ridiculous to accept that he possessed the capabilities to shoulder the difficult office of Ameerul Hajj and lacked the ability to recite a few Qur'aanic verses. Such a conclusion is irrational. Let us now discuss the actual reason for the cancellation of the earlier instruction. Surah Baraa-ah announces the abrogation of a treaty. It was in essence a declaration

of war. According to the custom of the Arabs, ultimatums, declaration of war, treaties and abrogation of treaties were considered valid only if issued by the leader/chief of the nation/tribe or a person who is in his stead by virtue of lineage, e.g. son, brother, paternal cousin. The statement of another person carried no weight regardless of his integrity and status. The same custom was enforced by the Kuffaar of Makkah on the occasion of recording the document of the Treaty of Hudaibiyyah. When Rasulullah (sallallahu alayhi wasallam) requested the Ansaar to write the document, Suhail Bin Amr, the representative of the Kuffaar objected and said: "Oh Muhammad! Your paternal cousin, Ali should write this document."

## THE SHIAH CRITICISM OF HADHRAT ABU BAKR (RADHIYALLAHU ANHU) PT2

He did not accept the Ansaar for this purpose. This is recorded in Madaarij, Ma-aarij and other book of history. The aforementioned reason for the cancellation of the order is stated in Ma-aalim, Zaahidi, Baidhaawi, Sharh Tajreed, Sharh Mawaaqif, Sawaaiq-e-Muhriqah, commentaries of Mishkaat and in other Kitaabs of the Ahlus Sunnah. It is significant that in spite of the cancellation, Hadhrat Abu Bakr (radhiyallahu anhu) assisted Hadhrat Ali (radhiyallahu anhu) in discharging the duty of proclaiming Surah Baraa-ah to the Hajj crowd, and so did Hadhrat Abu Hurairah (radhiyallahu anhu). The following narration of Ibn Abbaas (radhiyallahu anhu) appears in Tirmizi:

*"Ali would announce (Surah Baraa-ah). When he became tired, Abu Bakr would rise and announce."* In one narration it appears: *"When his (Ali's) voice became hoarse, Abu Hurairah would stand and announce."* Thus, Hadhrat Ali's (radhiyallahu anhu) task was simply to make an announcement - to repeatedly proclaim to the people the new revelation. In this simple but physically taxing effort other Sahaabah too assisted Hadhrat Ali (radhiyallahu anhu). Even if it is assumed that Hadhrat Abu Bakr (radhiyallahu anhu) was dismissed from executing the task of making the announcement, it does not follow that the dismissal was on account of inability or defect. The dismissal can be a consequence of some particular reason unrelated to ability. Amr Bin Abi Salmah (radhiyallahu anhu) was an ardent supporter of Hadhrat Ali (radhiyallahu anhu). He was a man of ability, a great aabid and zaahid. When Hadhrat Ali (radhiyallahu anhu) dismissed him from the governorship of Bahrain, he (Ali) wrote in a letter to Amr: *"I have appointed Nu'maan Bin Ajlaan Zurqi as the Governor of Bahrain. I have removed you without any criticism for you and there is no blame on you. You had beautifully discharged (the affairs of) the governorship and you have fulfilled the trust. Therefore, return (knowing that I have) not thought ill (of you) nor (have I) criticism and accusation (against you) nor (do I attribute) sin (to you)."* This is recorded in authentic books and in the most authentic book of Shi'ism, namely Nahjul Balaaghah. It is an established fact that Amr Bin Abi Salmah, a Sahaabi, was superior to Nu'maan Bin Abi Ajlaan Zurqi, who was not a Sahaabi. Nevertheless, Hadhrat Ali (radhiyallahu anhu) for some specific reason dismissed him and replaced him with another capable, albeit inferior person. The Shi'i argument thus is devoid of substance, its motivation being pure malice and hatred for Hadhrat Abu Bakr (radhiyallahu anhu).

### 12. HADHRAT ABU BAKR REFUSED TO GIVE HADHRAT FAATIMAH'S INHERITANCE

Shiahs accuse Hadhrat Abu Bakr (radhiyallahu anhu) of depriving Hadhrat Faatimah (radhiyallahu anha) of her inheritance. On this issue Shiahs claim:

(a) In order to deprive Hadhrat Faatimah (radhiyallahu anha) of her inheritance, he gave preference to his own statement, viz. "I heard Rasulullah (sallallahu alayhi wasallam) say: *'We are of the group of the Ambiyaa. We do not inherit from anyone nor does anyone inherit from us.'*"

(b) Abu Bakr's (radhiyallahu anhu) claim is (according to Shiahs) in conflict with the Qur'aan which says: ***"Allah, commands you regarding your children. For a male is a share of two females."***

This Aayat in its generality brings Ambiyaa and non-Ambiyaa within its scope.

(c) Abu Bakr's (radhiyallahu anhu) action also conflicts with the Qur'aanic Aayat: ***" Sulaimaan also inherited from Daaud."***

The Qur'aan also says: ***"Grant me from Your side an heir who will inherit from me and inherit from the progeny of Ya`qub."***

Thus, it is clear that the children of Ambiyaa do inherit, i.e. according to the Shiah claim.

## RESPONSE

This Shi'i claim and arguments are baseless for the following reasons:

(1) Hadhrat Abu Bakr (radhiyallahu anhu) refusing to comply with Hadhrat Faatimah's (radhiyallahu anha) request for inheritance was on account of the directive of Rasulullah (sallallahu alayhi wasallam) and not because of any hatred for Hadhrat Faatimah (radhiyallahu anha) as alleged by Shiahs. If Hadhrat Faatimah (radhiyallahu anha) had to inherit, it would follow that the wives of Rasulullah (sallallahu alayhi wasallam) were also heirs. Among the Holy Wives, was Hadhrat Aishah (radhiyallahu anha), the daughter of Hadhrat Abu Bakr (radhiyallahu anhu). All of them were blocked from inheriting. In terms of Shiah logic, it would have to be said that Hadhrat Abu Bakr (radhiyallahu anhu) maliciously deprived all the wives of Rasulullah (sallallahu alayhi wasallam) including his own daughter, Aishah (radhiyallahu anha) of inheritance. But this is ridiculous and has no substantiation. But Shiahs are silent on the issue of "depriving" Hadhrat Aishah (radhiyallahu anha) and the other wives of inheritance to which they would be entitled if Hadhrat Faatimah's (radhiyallahu anha) inheritance is conceded. If inheritance for Hadhrat Faatimah (radhiyallahu anha) had to be conceded, then almost half of Rasulullah's (sallallahu alayhi wasallam) estate would have been the inheritance of Hadhrat Abbaas (radhiyallahu anhu), the paternal uncle. From the very inception of the Khilaafat, Hadhrat Abbaas (radhiyallahu anhu) was Hadhrat Abu Bakr's (radhiyallahu anhu) adviser and close companion. How can it be accepted that Hadhrat Abu Bakr (radhiyallahu anhu) had deprived him too of inheritance? The claim that Hadhrat Abu Bakr (radhiyallahu anhu) had relied only on his own statement is a pure lie. According to the books of Hadith, the Hadith of Hadhrat Abu Bakr (radhiyallahu anhu) is supported by the narrations of Huzaifah Bin Yamaan, Zubair Bin Awwaam, Abu Darda, Abu Hurairah, Abbaas, Ali, Uthmaan, Abdur Rahman Bin Auf and Sa'ad Bin Abi Waqqaas (radhiyallahu anhum), all senior Sahaabah. Bukhaari narrated from Maalik Bin Uwais Bin Hadhthaan Nasri that Umar Bin Khattaab stated in the presence of the Sahaabah among whom were Ali, Abbaas, Uthmaan, Abdur Rahman Bin Auf, Zubair Bin Awwaam and Sa'ad Bin Abi Waqqaas : "I give you an oath by Allah, He with whose command the heaven and earth operate! Are you aware that Rasulullah (sallallahu alayhi wasallam) said: ' *We (i.e. the Ambiyaa) have no heirs. Whatever (assets) we leave are Sadaqah.*' They (the Sahaabah) said: "*O Allah! Yes, so it is.*" Then he ( Umar) addressing Ali and Abbaas, said: "*I give both of you an oath by Allah do you know that Rasulullah (sallallahu alayhi wasallam) said so?*"

They (Ali and Abbaas) said: "*O Allah! Yes!*"

Besides all these evidences of the Ahlus Sunnah, even Shiah records confirm that the Ambiyaa do not leave any estates to be inherited by their relatives. The following appears in Al-Kaafi, one of the most authentic books according to the Shiahs: "Abul Bakhtari narrates from Abi Abdullah Ja'far Bin Muhammad Saadiq who said : '*Verily, the Ulama are the heirs of the Ambiyaa. -i.e. the Ambiyaa do not leave inheritance.*'"

In one version it appears: "*They do not inherit Dinars and Dirhams. Verily, they leave the inheritance of their Ahaadith. Thus, whoever takes a share of it, has indeed taken a great Share.*" In this narration of the Shiahs the term appears. This word, even according to Shiahs, emphasises the restrictive meaning, i.e. "Only". The sentence thus means: The Ambiyaa leave only the inheritance of their Ahaadith (and nothing else).

Furthermore, Hadhrat Abu Bakr (radhiyallahu anhu) heard the Hadith directly from Rasulullah (sallallahu alayhi wasallam), without the medium of an intermediary. Hence, assuming that he was the only one who had heard the Hadith, then too, following its directive would be incumbent on him. But as the situation stands, he was corroborated by numerous senior Sahaabah. For people of knowledge, it will prove beneficial to remember the following principle: The categorisation of Hadith into Mutawaatir and non-Mutawaatir classes applies to those who did not acquire the Ahaadith directly from Rasulullah (sallallahu

alayhi wasallam). It does not concern those who had heard the Ahaadith directly from the blessed lips of Rasulullah (sallallahu alayhi wasallam). This principle is unanimously accepted by both Sunni's and Shiah.

Thus, a person who heard the Hadith directly from Rasulullah (sallallahu alayhi wasallam) is under compulsion to act according to its directive. For him it has greater significance than even the Mutawaatir category. Hence, Abu Bakr (radhiyallahu anhu) had no need to search for corroboration from any other sources. The Shiah claim of Hadhrat Abu Bakr's (radhiyallahu anhu) narration being in conflict with the Qur'aan is baseless and false. The pronoun (your) in the first Aayat (stated above) refers to the Ummah. It is not an address directed to Rasulullah (sallallahu alayhi wasallam), while the Hadith negating inheritance of the Ambiyaa is a specific address directed to the Ambiyaa. It should not be viewed as Mukhassis (i.e. a factor which excludes members from a general order-this is a rule relating to Usool).

Even if it is accepted to be a Mukhassis, there is no conflict with the Aayat because exceptions to this very Aayat has been made in several respects, e.g. the Kaafir children of Muslim parents are excluded from inheriting; similarly are murderers, and slaves.

Furthermore, according to Shiah their "infallible" Imaams have prohibited some heirs from inheriting certain items of their (Imaam's) estates, e.g. sword, Qur'aan, ring and bodily garments. These items were excluded from the Shi'i law of inheritance and reserved for the new Imaam (i.e. the son of the deceased Imaam). Now, while the Shiah assert the invalidity of making exceptions to the Qur'aanic Aayat in so far as Hadhrat Abu Bakr (radhiyallahu anhu) is concerned, they themselves are guilty of making similar exceptions.

Of great significance is the attitude and direction adopted by Hadhrat Ali (radhiyallahu anhu) regarding the estate of Rasulullah (sallallahu alayhi wasallam) when he donned the mantle of the Khilaafat. When he became Khalifah and the estate devolved to his custody, he excluded Hadhrat Abbaas (radhiyallahu anhu), his children and the wives of Rasulullah (sallallahu alayhi wasallam) from inheriting in the estate of Nabi-e-Kareem (sallallahu alayhi wasallam). This is clear and glittering proof for the validity of Hadhrat Abu Bakr's (radhiyallahu anhu) action based on the Hadith he had acquired directly from Rasulullah (sallallahu alayhi wasallam).

If Hadhrat Ali (radhiyallahu anhu) had not concurred with Abu Bakr (radhiyallahu anhu) and if he was of the opinion that the latter had erred in his decision, he (Ali) would most certainly have rescinded the decision when he assumed the Mantle of Khilaafat.

He would have restored the property to those who were allegedly the rightful heirs. But he did nothing of the sort. He upheld what Hadhrat Abu Bakr (radhiyallahu anhu) had decided and instituted.

Let us now discuss the verse: ***"And Sulaimaan inherited from Dawud."***

The Hadith pertaining to inheritance in relation to the Ambiyaa has already been discussed. The Hadith explicitly and emphatically negates inheritance for the Ambiyaa. Authoritative Shiah accounts accept this fact as has already been shown. Clearly, therefore, this Aayat pertains to something else. It does not have a literal meaning. It refers to the inheritance of Ilm and Nubuwwat as the Hadith states, not to the inheritance of tangible wealth and property.

The Shi'i authority, Kulaini narrates that Abu Abdullah narrated:

*"Verily, Sulaimaan inherited from Daawud, and Muhammad (sallallahu alayhi wasallam) inherited from Sulaimaan."*

This Shi'i exposition of the relevant Aayat makes it abundantly clear that the meaning is inheritance of Nubuwwat, which Sulaimaan (alayhi salaam) inherited from Daawud (alayhi salaam).

Hadhrat Daawud (alayhis salaam) had 19 sons. However, the Qur'aan describes only Hadhrat Sulaimaan (alayhis salaam) as the heir of Daawud (alayhis salaam). If the Aayat literally referred to inheritance of gold, silver and tangible assets, it would not have been restricted to Sulaimaan (alayhis salaam) since all sons

inherit equally. Thus, intelligence confirms that the Aayat does not refer to inheritance of tangible assets. The inheritance of Nubuwwat was restricted to Sulaimaan (alayhis salaam).

Furthermore, it is common knowledge that every son inherits in his father's estate. If the meaning of the Aayat was tangible assets, the statement would have been superfluous because the son being an heir is a known fact. But, it is unimaginable that the Qur'aan-the Word of Allah – contains superfluous statements. This further confirms that inheritance in the context of the Aayat does not refer to tangible assets or an estate of gold, silver, etc.

The Aayat pertaining to Sulaimaan (alayhis salaam) lauds the inheritance he had gained. If this inheritance referred to gold and silver, what is its peculiarity and speciality? Why would the Qur'aan laud an inheritance in which every person on earth participates-which is common to all men and women? This further reinforces the claim that the inheritance in the context of the Aayat is the inheritance of Nubuwwat.

Elsewhere, the Qur'aan Majeed states:

***“Then We made those whom We chose from Our servants to inherit the Kitaab...”***

This Aayat explicitly indicates the meaning of inheritance in relation to the chosen servants of Allah Ta'ala. Thus, “inheritance” used in the Qur'aan does not always mean the inheritance of tangible wealth.

Regarding the verse: ***“He will inherit from me and inherit from the children of Ya`qub”***, the meaning is self-evident. Hadhrat Zakariyya (alayhis salaam) was supplicating for a son who would be the Nabi after him. If the meaning was inheritance of tangible wealth, it will follow that the tangible assets of the “Aal of Ya`qub” were still intact and un-distributed. But, this is absurd since there was a span of 2,000 years between Ya`qub (alayhis salaam) and Zakariyya (alayhis salaam). From this lop-sided logic of the Shiahs the conclusion is that Yahyaa (alayhis salaam) - Hadhrat Zakariyya's (alayhis salaam) son - was the heir to the tangible wealth and assets of the entire Bani Israeel. The stupidity of this argument fallaciously raised on the basis of the Qur'aanic Aayat is extreme.

Every person of even slight intelligence will readily understand that Nabi Zakariyya (alayhis salaam) in his old-age had supplicated for a son to succeed him as the next Nabi. He did not ask for a son for the purpose of passing on the inheritance of physical wealth - gold and silver. Such supplication is not in conformity with the lofty office of Nubuwwat.

Should someone aver that the Wives (Azwaaj-e-Muttahharaat) inherited from Rasulullah (sallallahu alayhi wasallam) the rooms which were their respective homes, We shall respond that this argument is baseless. The rooms/homes were not acquired by the Azwaaj-e-Muttahharaat by way of inheritance. They were the owners of their respective homes during the lifetime of Rasulullah (sallallahu alayhi wasallam).

Some Shiahs argue that if the law of inheritance did not apply to Rasulullah's (sallallahu alayhi wasallam) estate, then why were the sword, etc. of Rasulullah (sallallahu alayhi wasallam) given to Hadhrat Ali (radhiyallahu anhu)? Indeed, the reasoning of Shiahs is surprising. Far from proving inheritance, the contrary is confirmed. If the law of inheritance was applicable, then in terms of the Shariah, Hadhrat Ali (radhiyallahu anhu) would not be Rasulullah's (sallallahu alayhi wasallam) heir. His heirs would have been Hadhrat Faatimah, the Azwaaj-e-Muttahharaat and the paternal uncle, Hadhrat Abbaas (radhiyallahu anhum).

The assets of Rasulullah (sallallahu alayhi wasallam) after his demise were in the category of Waqf.

The Khalifah was entitled to distribute such assets according to his discretion. In the opinion of the first Khalifah, these items would serve a better purpose in the possession of Hadhrat Ali (radhiyallahu anhu), hence ownership of the sword, etc. was given to him.

Similarly, some of Rasulullah's (sallallahu alayhi wasallam) assets were given to Zubair Bin Awwaam (radhiyallahu anhu), the paternal cousin of Rasulullah (salaam alayhi wasallam). Even Muhammad Bin



Muslimah Ansaari (radhiyallahu anhu) received some of the assets. This further proves that the distribution of Rasulullah's (sallallahu alayhi wasallam) assets was not by way of inheritance. None of the recipients were heirs in terms of the Shariah's law of inheritance.

### 13. ABU BAKR USURPED THE ORCHARD OF FADAK

Shiahs claim that during his lifetime Rasulullah (sallallahu alayhi wasallam) made a gift of Fadak to Hadhrat Faatimah (radhiyallahu anha). However, after his demise, the Orchard was denied to Hadhrat Faatimah (radhiyallahu anha) who had even produced Hadhrat Ali and Umm-e-Aiman (radhiyallahu anhuma) to testify in her favour. But Hadhrat Abu Bakr (radhiyallahu anhu) rejected her claim. She departed from him in great annoyance and anger.

There is no basis for this accusation in any books of the Ahlus Sunnah. Shiahs should therefore not expect the Ahlus Sunnah to accept such fabrications. Regarding this matter, the following narration appears in Abu Daawud:

“ When Umar Bin Abdul Azeez (rahmatullah alayh) became the Khalifah, he assembled the people of Banu Marwaan and said: ‘Verily, Fadak belonged to Rasulullah (sallallahu alayhi wasallam). He would spend from it. From it he would give to the minor children of Banu Haashim and from it he would spend for the marriage of widows. Faatimah (radhiyallahu anha) had asked him to give the Orchard to her, but he declined. This position remained during the lifetime of Rasulullah (sallallahu alayhi wasallam) until he finally departed. When Abu Bakr (radhiyallahu anhu) became the Khalifah, he handled Fadak as Rasulullah (sallallahu alayhi wasallam) had acted during his lifetime. After Abu Bakr departed, Umar became Khalifah. He handled it as his two predecessors had acted until he finally departed. Thereafter, Marwaan took custody of it (i.e. he took it into his ownership). Then it came to Umar Bin Abdul Azeez. I reflected that Rasulullah (sallallahu alayhi wasallam) had refused to give it to Faatimah (radhiyallahu anha). Hence, I have no right to it. I make you witness that I have returned it to the state in which it was during the time of Rasulullah (sallallahu alayhi wasallam), Abu Bakr and Umar (radhiyallahu anhuma).” It is thus conclusively established that Fadak was never gifted to Hadhrat Faatimah (radhiyallahu anha).

### 14. FADAK WAS BEQUEATHED TO FAATIMAH

According to both Sunnis and Shiahs, hibah (gift) is valid only if possession of the gifted item is taken. All sources agree that until the end, Fadak was in Rasulullah's (sallallahu alayhi wasallam) possession. He utilised it and its income according to his discretion.

When Shiahs realised that their claim of Fadak having been gifted to Faatimah (radhiyallahu anha) is not valid even in terms of their own jurisprudence, some of their scholars then fabricated the claim that Rasulullah (sallallahu alayhi wasallam) had made wasiyyat (bequeathed) Fadak to Hadhrat Faatimah (radhiyallahu anha). This claim is also baseless. There is no evidence for this claim in the books of the Ahlus Sunnah nor in any authoritative book of the Shiahs. According to Sunnis and Shiahs, Wasiyyat (bequest) is the sister of Meeraath (inheritance). A bequest is valid in such wealth (assets) in which inheritance is valid. When inheritance is not valid in the estate of Rasulullah (sallallahu alayhi wasallam), it follows that wasiyyat too is not valid. Furthermore, since Rasulullah (sallallahu alayhi wasallam) had declared:

*“Whatever we leave behind is Sadaqah ”,*

The wasiyyat argument has no validity. It is simply another legless and desperate attempt of Shiahs to prove what cannot be proven in anyway whatever. If for a moment it is accepted that wasiyyat was made and it is valid, then what prevented Hadhrat Ali (radhiyallahu anhu) from rectifying the position during his Khilaafat? In fact, he continued to utilise the income of Fadak in the same way as his predecessors had done. According to the wasiyyat argument of the Shiahs, it follows that Hadhrat Ali (radhiyallahu anhu), their first “infallible” Imaam, had deprived Hadhrat Hasan, Hadhrat Hussein and their sisters from their rightful inheritance, viz. Fadak, the “property” of the mother, Hadhrat Faatimah (radhiyallahu anha) according to

the Shiah. Shiah have tried to respond to this charge and argument of the Ahlus Sunnah in four ways as follows:

(1) The Ahl-e-Bait do not take back usurped property. In support it is said that after the conquest of Makkah, Rasulullah (sallallahu alayhi wasallam) did not take his usurped house from the usurper. This argument falls flat because Hadhrat Umar Bin Abdul Azeez (rahmatullah alaih) had handed Fadak to Imaam Baaqir (rahmatullah alaih) who was the "infallible" Imaam of the Shiah. He accepted it. Thereafter it went into the custody of the Abbaasi Khalifah. In 220 A.H., the Abbaasi Khalifah, Ma'moon instructed his governor, Qusham Bin Ja'far to hand over Fadak to the children of Faatimah (radhiyallahu anha). Imaam Ali (the Imaam of the time) accepted it.

Then the Abbaasi Khalifah, Mutawakkil repossessed Fadak. The Abbaasi Khalifah, Mu'tahid once again returned it. Muktafi, the Abbaasi Khalifah, then repossessed it, only to be returned by Muqtadir.

Qaadhi Nurullah has explained the episode of Fadak in detail in Majaalisul Mu'mineen. The falsity of the Shiah assertion is thus manifest. Also, why did Hadhrat Ali (radhiyallahu anhu) attempt to retrieve his shield from the Jew who had usurped it? Yet Shiah claim that the Ahl-e-Bait do not retake usurped property!

(2) In not taking back Fadak, Shiah say that Hadhrat Ali (radhiyallahu anhu) followed in the footsteps of Hadhrat Faatimah (radhiyallahu anha). Since she did not derive benefit from it, he too refused to acquire its benefit. This argument too is baseless. Others whom the Shiah consider to be their infallible Imaams, had derived benefit from Fadak. Why did they not deem it necessary to follow in the footsteps of Hadhrat Faatimah (radhiyallahu anhu)?

**Let Shiah answer:** Was it compulsory to follow Hadhrat Faatimah's action or not? If it was Fardh (compulsory), then the other Imaams who had taken Fadak and its benefits were guilty of abandoning a Fardh. Why did they do this? Yet they are supposed to be infallible. If following Faatimah (radhiyallahu anha) in this matter was optional (not Fardh), then it follows that Hadhrat Ali (radhiyallahu anhu) abandoned an obligatory Shar'i demand for the sake of an optional act. It is Fardh to restore the right (Haqq) of the rightful owners. But, in terms of Shi'i logic, Hadhrat Ali (radhiyallahu anhu) failed in the execution of this obligatory demand. The argument of the Shiah is indeed stupid. According to them, Fadak was usurped and denied to Hadhrat Faatimah (radhiyallahu anha). Thus, she had no option in the matter. She did not voluntarily refuse acceptance of the benefits of Fadak. How can Hadhrat Ali's abstention be argued on the basis of something which was not in the control of Hadhrat Faatimah (radhiyallahu anha)?

(3) Shiah say that the testimony of Hadhrat Ali (radhiyallahu anhu) in favour of Hadhrat Faatimah (radhiyallahu anha) was not for personal gain, but was for the sake of Allah Ta'ala. Firstly, it has already been mentioned that the story of Hadhrat Ali (radhiyallahu anhu) testifying is a Shiah fabrication.

Secondly, according to Shiah, the orchard of Fadak was usurped, hence the need for Hadhrat Faatimah, Hadhrat Ali and Umm-e-Aiman (radhiyallahu anhum) to testify. Now if we accept this fabrication as being the truth, why did Hadhrat Ali and Hadhrat Faatimah attempt to repossess usurped property? According to Shiah, the Ahl-e-Bait do not take what has been usurped. They Shiah indeed trip and fall all over the show in the contradictions which their fabrications breed. Thirdly, why did Hadhrat Ali (radhiyallahu anhu) not advise his offspring to refrain from acquiring the benefits of Fadak to ensure that they too follow him in his decision to follow Hadhrat Faatimah (radhiyallahu anha)? History records that the "infallible" Imaams did not follow Hadhrat Faatimah's example allegedly followed by Hadhrat Ali (radhiyallahu anhu). In so doing, they violated the wishes and Sunnah of Hadhrat Faatimah and Hadhrat Ali (radhiyallahu anhum).

(4) In a desperate attempt to save the skin of their credibility, Shiah claim that the action of Hadhrat Ali (radhiyallahu anhu) was based on Taqiyah (the Shi'i principle of holy hypocrisy). But, they have forgotten their own law in this regard. According to Shi'ism when an Imaam emerges for war then Taqiyah is Haraam. Hence, according to them Imaam Hasan and Imaam Hussein (radhiyallahu anhum) did not adopt Taqiyah. Rather, they sacrificed themselves and were martyred. Therefore, if Hadhrat Ali (radhiyallahu anhu) during

his Khilaafat had adopted Taqiyah, it will follow that he was guilty of having perpetrated a Haraam act. This slander is the logical conclusion of Shi'i arguments. It is furthermore, not compatible with infallibility. To crown all the Shi'i conflict, self-contradictions and confusion we have the following explicit confession, of Sheikh Ibn Muttahir Hilli in the kitaab 'Minhaajul Karaamat':

*" Verily, when Faatimah admonished Abu Bakr regarding Fadak, he wrote to her a letter and returned Fadak to her."* This claim of Hilli clinches the Shi'i cases regarding the issue.

#### 15. HADHRAT FAATIMAH'S ATTITUDE TOWARDS HADHRAT ABU BAKR

At this juncture it is appropriate to discuss Hadhrat Faatimah's attitude which had developed in consequence of her claim of inheritance. Initially, Hadhrat Faatimah (radhiyallahu anha) was annoyed on this issue. Hadhrat Abu Bakr (radhiyallahu anhu) had to abide by the directive of Rasulullah (sallallahu alayhi wasallam) of which Hadhrat Faatimah was unaware. Shiahs endeavour to capitalise on her feelings to convey the idea that because she was wronged, she had directed that Hadhrat Abu Bakr (radhiyallahu anhu) should not attend her Janaaza and that she remained angry with him until her demise. Insha-Allah, these fictitious claims and accusations of the Shiah will be dispelled with solid arguments.

Hadhrat Abu Bakr (radhiyallahu anhu) was not motivated by ill-feeling or malice for Hadhrat Faatimah (radhiyallahu anha) in the dispute regarding inheritance. In fact, placating her, he frequently said: "By Allah! Oh daughter of Rasulullah(sallallahu alayhi wasallam)! Kindness to the relatives of Rasulullah (sallallahu alayhi wasallam) is more beloved to me than my kindness with my own relatives."

According to both Sunni and Shiah narrations, Hadhrat Abu Bakr (radhiyallahu anhu) was greatly saddened by the developments and by Hadhrat Faatimah's displeasure. He went to great lengths to please her while remaining firm on the Shariah. He went to her home, stood at her door in the midday sun and asked Hadhrat Ali (radhiyallahu anhu) to be his intercessor in his sincere attempt to placate and please Hadhrat Faatimah (radhiyallahu anha). Ultimately she became pleased with him and accepted his decision. These narrations appear in Madaarijun Nubuwwah, Kitaabul Wafaa, Baihaqi and in the commentaries of Mishkaat (all authoritative Kitaabs of the Ahlus Sunnah). Kitaabul Muwaafiqah narrates that Anaani said:

*" Abu Bakr (radhiyallahu anhu) came to the door of Faatimah (radhiyallahu anha) in the midday sun and said: 'I shall not leave from here as long as the daughter of Rasulullah (sallallahu alayhi wasallam) remains displeased with me. Hadhrat Ali (radhiyallahu anhu) came to Faatimah (radhiyallahu anha) and giving her an oath urged her to become pleased. Then she became pleased (with Hadhrat Abu Bakr)."*

Shiah records also confirm that Hadhrat Faatimah (radhiyallahu anha) became pleased with Hadhrat Abu Bakr (radhiyallahu anhu). The Imaamiyyah Shiah author of Hujjaajus Saalikeen states:

*"Verily, when Abu Bakr saw that Faatimah was annoyed with him, shunned him and did not speak to him after this on the issue of Fadak, he was much aggrieved on account of this. He resolved to please her. He went to her and said: ' Oh daughter of Rasulullah! You have spoken the truth in what you have claimed, but I saw Rasulullah (sallallahu alayhi wasallam) distributing it (i.e. the income of Fadak). He would give it to the Fuqaraa, Masaakeen and wayfarers after he gave your expenses and expenses of the workers.' She then said:' Do with it as my father, Rasulullah (sallallahu alayhi wasallam) had done.' Abu Bakr said:' I take an oath by Allah for you! It is incumbent on me to do with it what your father used do with it.' Faatimah said: ' By Allah! You should most certainly do so.'*

*Abu Bakr said: ' By Allah! I shall most certainly do so.' Faatimah said: ' O Allah! Be witness.'* Thus, she became pleased with this and she took a pledge from Abu Bakr. Abu Bakr would give them (Faatimah and others of the Ahl-e-Bait) expenses therefrom and distribute the balance to the Fuqaraa, Masaakeen and wayfarers."

This narration is also in other books of the Imaamiyyah Shiahs. It confirms that Hadhrat Abu Bakr (radhiyallahu anhu) believed that Hadhrat Faatimah (radhiyallahu anha) was truthful in her claim, but the

practice of Rasulullah (sallallahu alayhi wasallam) convinced him that ownership was not given to Hadhrat Faatimah (radhiyallahu anha). The accusation against Hadhrat Abu Bakr (radhiyallahu anhu) is therefore pure slander.

Regarding the claim that Hadhrat Faatimah (radhiyallahu anha) was averse to Hadhrat Abu Bakr (radhiyallahu anhu) attending her Janaazah, is also baseless. She was buried secretly during the night by Hadhrat Ali (radhiyallahu anhu) in accordance with her wish. She was a Lady of extreme modesty and shame. She dreaded any ghair-mahram viewing her body even after death. According to authentic narrations she said during her last illness that she felt ashamed that her body be borne after death among ghair-mahrams without Purdah. In response, Asmaa Bint Aamees (radhiyallahu anha) explained that she had seen in Abyssinia that the body was concealed with date-branches. Hadhrat Faatimah (radhiyallahu anha) requested her to prepare such a receptacle in her presence. This she did. When Hadhrat Faatimah (radhiyallahu anha) saw the purdah, she became delighted and smiled. This was the first occasion she had smiled since the demise of Rasulullah (sallallahu alayhi wasallam). She instructed Asmaa to give her body ghusl after death and besides Hadhrat Ali (radhiyallahu anhu) no one else should be present. This was the reason for the secrecy surrounding her burial. When Hadhrat Abu Bakr, Hadhrat Umar and other Sahaabah (radhiyallahu anhum) complained the next day of not having been informed, Hadhrat Ali (radhiyallahu anhu) explained that it was Hadhrat Faatimah's wish that no ghair-mahram should look at her Janaazah, and that she should be buried at night.

According to another narration, although Hadhrat Abu Bakr (radhiyallahu anhu) was not present at the burial, he in fact led the Janaazah Salaat with the consent of Hadhrat Ali (radhiyallahu anhu).

It is not conceivable that Hadhrat Faatimah (radhiyallahu anha) had not wanted Hadhrat Abu Bakr (radhiyallahu anhu) to perform her Janaaza Salaat because she was aware that just six months prior to her death Rasulullah (sallallahu alayhi wasallam) had ordered with great emphasis that Abu Bakr (radhiyallahu anhu) should lead the Salaat. She was aware of this command of her father. Thus, the circumstances surrounding her burial are unrelated to her earlier dispute with Hadhrat Abu Bakr (radhiyallahu anhu).

#### 16. ABU BAKR WAS UNAWARE OF SOME SHAR'I RULES

Shiahs claim that since Hadhrat Abu Bakr (radhiyallahu anhu) was unaware of some Shar'i rules, he was not fit to be Khalifah. They present three so-called proofs as evidence for Abu Bakr's so-called unawareness of Shar'i Masaa'il.

(1) He ordered that the left hand of a thief be severed whereas the Shariah has commanded severance of the right-hand. In response to this claim, it should be said that on two occasions Hadhrat Abu Bakr (radhiyallahu anhu) had ordered severance of the left hand. Once when the thief had committed theft the third time. Mishkaat records the narration of Jaabir (radhiyallahu anhu) as appearing in Nisai and Abu Daoud:

"A thief was brought to Nabi (sallallahu alayhi wasallam). He said: '*Cut off (his right-hand).*' Thus, it was cut. Then he was brought a second time. Nabi (sallallahu alayhi wasallam) said: '*Cut off (his left foot).*' Thus, it was cut. Then he was brought the third time. Nabi (sallallahu alayhi wasallam) said:

'*Cut off (his left hand).*' Thus, it was cut. Thereafter, he was brought the fourth time. Nabi (Sallallahu alayhi wasallam) said : *Cut off (his right foot).*' Thus, it was cut."

Imaam Baghawi (rahmatullah alayh) narrates in Sharhus Sunnah that Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "*If a man steals, cut off his hand. If he steals again cut off his foot. If he steals again cut off his hand and if he steals again, cut off his foot.*"

Imaam Baghawi expounding the laws pertaining to severance of limbs for theft, says:

*“The Ulama unanimously say that on the first occasion the right-hand of the thief will be cut. If he steals the second time, his left foot will be severed. The Ulama differ regarding the third occasion. If he steals the third time, the majority say that the left hand should be cut..... This has been narrated from Abu Bakr. It is the view of Qataadah. Imaam Maalik, Shaafi and Ishaq Bin Rahway also have adopted this view.”*

The second occasion when Abu Bakr (radhiyallahu anhu) had ordered the cutting of the left hand was a thief whose right-hand and right foot were already severed. According to most Ulama the left hand of such a person should be severed. This incident is narrated in Muatta-e-Maalik.

From the foregoing explanation the deviation, deception and distortion of the facts by Shiahs should be manifest. They grabbed the word “left” and isolated it from the context and circumstances of the incidents.

(2) They claim that Hadhrat Abu Bakr (radhiyallahu anhu) ordered that a homosexual be set alight and burnt out whereas Rasulullah (sallallahu alayhi wasallam) forbade burning living creatures. Firstly, the narration of Abu Zarr (radhiyallahu anhu) reporting this episode is dhaeef (weak). It, therefore, cannot be cited against Abu Bakr (radhiyallahu anhu).

Secondly, the Saheeh (authentic) narration of Abu Zarr (radhiyallahu anhu) regarding this episode is as follows:

*“Verily, he (Abu Bakr) ordered that his (the homosexual’s) neck be smitten. Thereafter, he ordered him (i.e. the body to be burnt), hence it was burnt.”*

It is clear now that the dead body was burnt, not a living person.

Furthermore, Murtadha, a high-ranking Shi'i authority whose title is Alamul Huda (Standard of Guidance) has testified to the authenticity of this latter Hadith and to the invalidity of the former one. Thus, the narration which mentions burning of a live person is not acceptable to both Sunnis and Shiahs. There is, therefore, no substance in this Shi'i “proof”.

In contrast, we find that Hadhrat Ali (radhiyallahu anhu) had ordered a number of people to be burnt alive. Some people who, according to one version were murtads, and according to another version, followers of the Jew, Ibn Sabā, were ordered to be burnt out. In this regard, it appears in Bukhaari:

*“Zindiqs (heretics) were brought to Ali. He had them burnt out. When this (news) reached Ibn Abbaas, he commented: ‘ If it was me, I would not have burnt them because Nabi (sallallahu alayhi wasallam) said: ‘ Do not punish with the punishment of Allah (i.e. with fire).’”*

On a second occasion, two persons were caught in the act of sodomy. Hadhrat Ali (radhiyallahu anhu) ordered them to be burnt out. In one narration Ibn Abbaas (radhiyallahu anhu) said: *‘ Verily, Ali burnt them both.’*

Shiahs are silent in regard to this or they simply refuse to accept these authentic narrations out of spite. However, Shareef Murtadha, one of the Shiahs highest authorities says in Tanzeehul Ambiyaa wal Aimmah:

*“Verily, Ali burnt out a man who committed sodomy with a boy.”*

Thus, Shiahs have no logical reason for criticising Hadhrat Abu Bakr (radhiyallahu anhu) even if we assume that he did order the homosexual to be burnt out because his action (or supposed actions) conforms with the action of Hadhrat Ali, the “infallible” Imaam of the Shiahs.

(3) Shiahs claim that since Hadhrat Abu Bakr (radhiyallahu anhu) was unaware of the rule pertaining to the inheritance of the grandmother and Kalaalah (a person who has no Usool or Furoo, i.e. no parents etc. and no children etc.), he had to ask others.

This is not a valid criticism. According to the Ahlus Sunnah, the knowledge of all laws, all at once, is not conditional for Khilaafat. The method of the Mujtahid is to follow the Nusoo (Qur'aan and Ahaadith) which have already been compiled while he remains in search of more narrations. If he finds narrational evidence,

he issues a fatwa accordingly. In the absence of Nusoos he resorts to Ijtihad in order to deduct rulings. During the time of Hadhrat Abu Bakr (radhiyallahu anhu) all the Nusoos had not yet been compiled. It was, therefore, necessary to enquire from the various Sahaabah. No single Sahaabi had the knowledge of every Hadith of Rasulallah (sallallahu alayhi wasallam). It was, hence imperative to enquire. In this regard, the following appears in Sharhut Tajreed:

*“The rule regarding the grandmother and the Kalaalah is not new to the Muftahideen because they discuss the proofs of the laws, and they ask those who have knowledge in that regard. It is for this reason that Ali retracted his view regarding (the sale of) Ummahaatul Aulaad (a category of slavewomen) and adopted the view of Umar. And, this does not detract from his knowledge.”*

Even Hadhrat Ali (radhiyallahu anhu) whom Shiahs believe to be their first “infallible” Imaam, asked others regarding Deeni Masaa'il. The aforementioned statement recorded in Sharhut Tajreed mentions Hadhrat Ali's retraction and acceptance of Hadhrat Umar's ruling.

When a man of expert knowledge seeks the opinion and counsel of other experts, it does not follow that he is unqualified. Only one entertaining malicious bias-like a Shiah- will absurdly claim that such an expert is unfit and unqualified.

It is an historical fact that all the Ahaadith were not compiled during the time of the Sahaabah. This mammoth task was accomplished only about two centuries later during the age of the Muhadditheen.

Furthermore, there is no Sahaabi who was 24 hours of the day, from beginning to end, in the company of Rasulallah (sallallahu alayhi wasallam). Most of the senior Sahaabah, even Hadhrat Ali (radhiyallahu anhu), were at times on campaigns, away from Rasulallah (sallallahu alayhi wasallam) for long periods. During their absence, Wahi and Ta'leem by Rasulallah (sallallahu alayhi wasallam) would continue. Clearly and understandably, they were deprived during such intervals of many Ahaadith, the knowledge of which they gained from time to time from those who had been present.

The Shiah claim against Hadhrat Abu Bakr (radhiyallahu anhu) on this issue is, therefore, puerile and downright stupid.

In fact, it was Hadhrat Abu Bakr's (radhiyallahu anhu) fear for Allah and extreme caution which constrained him to ask others before issuing a fatwa on a Deeni issue.

The baseless accusations of Shiahs are dispelled by even their own books. Shiah scholars narrate:

*“Abdullah Bin Bishr narrated: ‘ Verily, Ali asked about a mas'ala. He replied: ‘ I have no knowledge regarding this.’ He then commented: ‘ This has given me satisfaction. I have been asked something about which I have no knowledge.’ Sa'daan Bin Nasr has also narrated this (incident).”*

When retraction of a ruling and unawareness of masaa'il are not in conflict with even infallibility, how can these be negatory of Khilaafat? Hadhrat Ali (radhiyallahu anhu), the supposedly infallible Imaam of the Shiahs had retracted some of his views and he had also professed lack of knowledge of certain masaa'il.

Alhamdulillah! Most of the charges, criticism and accusations Shiahs level against Hadhrat Abu Bakr (radhiyallahu anhu) have been answered. We shall, Insha-Allah, now proceed to refute their malicious attacks against Hadhrat Umar Ibn Khattaab (radhiyallahu anhu)

***RASULULLAH (sallallahu alayhi wasallam) says regarding  
the Sahaabah (radhiyallahu anhum):***

***“My Sahaabah are like the stars. Whomever (among them)  
you follow, you will attain Hidaayat.”***

***“All my Sahaabah are uprighteous.”***

## THE SHIAH CRITICISM OF HADHRA UMAR (RADHIYALLAHU ANHU)

### 1. THE EPISODE OF THE QIRTAAS (PAPER AND PEN REQUESTED BY RASULULAH (sallallahu alayhi wasallam))

Among the fabrications and slander of the Shiahs against Hadhrat Umar (radhiyallahu anhu) is their claim that he (Hadhrat Umar) had prevented Rasulullah (sallallahu alayhi wasallam) from writing a last Testament which he had desired to write during his last illness.

#### THE EPISODE

During his Maradhul Maut (last illness), on a Thursday, Rasulullah (sallallahu alayhi wasallam) asked the Sahaabah who were present to bring pen and paper to enable him to write something which will save them from going astray. Hadhrat Umar (radhiyallahu anhu) said that Rasulullah (sallallahu alayhi wasallam) was in pain (it being his Maradhul Maut) and the Kitaab of Allah was sufficient.

Difference of opinion arose among the group present. When voices were raised, Rasulullah (sallallahu alayhi wasallam) ordered them all to leave. On the basis of this episode, the Shiahs charge Hadhrat Umar (radhiyallahu anhu) with the following crimes:

- (1) That he prevented Rasulullah (sallallahu alayhi wasallam) from writing out his last Testament in which he wanted to specify the Khilaafat of Hadhrat Ali (radhiyallahu anhu).
- (2) In having prevented Rasulullah (sallallahu alayhi wasallam), Hadhrat Umar (according to the Shiahs) is guilty of preventing the delivery of Wahi which Nabi (sallallahu alayhi wasallam) wanted to have written.

If the Ahaadith relevant to this episode are examined with a clear and unbiased mind, the falsity of the Shiah charges will be manifest.

#### REFUTATION OF THE SHIAH CLAIMS

(1) The request or order for pen and paper made by Rasulullah (sallallahu alayhi wasallam) was not made directly and exclusively to Hadhrat Umar (radhiyallahu anhu). A group of Sahaabah was present. In some narrations, the term (bring for me) is used by Rasulullah (sallallahu alayhi wasallam). This is a plural verb directed to the group. In a narration in Musnad-e-Ahmad, Hadhrat Ali (radhiyallahu anhu) mentions that Rasulullah (sallallahu alayhi wasallam) had ordered him (i.e. Hadhrat Ali) to bring the writing materials. Why should the charge of refusal to bring the writing materials now be leveled against Hadhrat Umar (radhiyallahu anhu)? He was not specifically singled out for this task. In fact, if anyone was specifically deputed to bring the writing materials, it was a Hadhrat Ali (radhiyallahu anhu). Why then do the Shiahs refrain from criticizing Hadhrat Ali (radhiyallahu anhu) for having failed to comply with Rasulullah's (sallallahu alayhi wasallam) instruction? Hadhrat Ali (radhiyallahu anhu) himself narrates that on account of the severity of Nabi-e-Kareem's (sallallahu alayhi wasallam) illness, he did not comply. He did not want to leave the presence of Rasulullah (sallallahu alayhi wasallam) whose demise, according to Hadhrat Ali (radhiyallahu anhu) was imminent. So the Shiah charge of disobeying Rasulullah (sallallahu alayhi wasallam) should be directed by them against Hadhrat Ali (radhiyallahu anhu), not against Hadhrat Umar (radhiyallahu anhu).

(2) Secondly, Hadhrat Umar (radhiyallahu anhu) had merely presented his opinion on the matter. He felt that it was unjust and an imposition of a burden on Rasulullah (sallallahu alayhi wasallam) to have him dictate a testament in his state of extreme pain which he experienced during his Maradhul Maut. When Hadhrat Umar (radhiyallahu anhu) presented his opinion, two groups formed. One group agreeing and the other dissenting. As a result of this difference, voices were raised, and Rasulullah (sallallahu alayhi wasallam) ordered them all out.

(3) If Hadhrat Umar (radhiyallahu anhu) was guilty as the Shiahs allege, why did Rasulullah (sallallahu alayhi wasallam) order the whole group to leave? This group included Hadhrat Ali and Hadhrat Ibn Abbaas

(radhiyallahu anhuma). It is quite obvious from the tenor of the Hadith that Rasulallah (sallallahu alayhi wasallam) asked them to leave because of their mutual argument, not because Hadhrat Umar (radhiyallahu anhu) or anyone else had prevented him from writing or having the testament written.

(4) If whatever Rasulallah (sallallahu alayhi wasallam) wanted to write was Wahi (Divine Revelation), then it is inconceivable that anyone or anything could have prevented him from proclaiming the Wahi which is obviously part of the Qur'aan. How is it possible for Rasulallah (sallallahu alayhi wasallam) to have concealed (Nauthubillah!) the Wahi of Allah Ta'ala when throughout his life he propagated the Truth and the Qur'aan in the face of the greatest dangers, persecution, tortures and hardships? Even in the initial stages of his mission when he was all alone and weak, he never desisted from proclaiming the Wahi of Allah Ta'ala. When he and the Sahaabah were suffering brutal tortures and hardships under the Kuffaar of Makkah and when they wanted him to cease his Message, he fearlessly proclaimed: "If you put the sun in my right hand and the moon in my left hand, I shall not desist from proclaiming the Truth." How can people of Imaan ever accept that Rasulallah (sallallahu alayhi wasallam) had withheld revelation or vital information of the Deen merely because of an argument between the two groups of Sahaabah? How can this be imagined when the Qur'aan says:

***"O Rasool! Deliver what has been revealed to you from your Rabb. If you do not, then you have not delivered (fulfilled) your mission."***

Several months prior to Rasulallah's demise the following Aayat was revealed:

***"This day have I perfected for you your Deen and I have completed for you My favour and have chosen for you Islam as (your) Deen."***

When the Deen was already perfected, it is inconceivable that Rasulallah (sallallahu alayhi wasallam) desired to write something in addition to the perfected Message of Allah Ta'ala. If Rasulallah (sallallahu alayhi wasallam) had withheld vital information of the Deen, he would come within the purview of the aforementioned verse in which it is said that 'then you would not have delivered your Mission.' But, it is unanimous in the Ummah and crystal clear that Rasulallah (sallallahu alayhi wasallam) had delivered every aspect of the Deen. Not an iota of Allah's Wahi was concealed as the Shiah contention implies. Which Mu'min is prepared to believe that Rasulallah (sallallahu alayhi wasallam) had concealed any part of the Deen simply because Hadhrat Umar (radhiyallahu anhu) had opined that there was no need for writing anything during this state of illness of Nabi-e-Kareem (sallallahu alayhi wasallam)? When Hadhrat Umar (radhiyallahu anhu) with all his hatred for Islam during his pre-Islam days, together with the might and venom of the entire Quraish were unable to deter Rasulallah (sallallahu alayhi wasallam) from proclaiming the Deen, how can it be intelligently accepted that Rasulallah (sallallahu alayhi wasallam) withheld and concealed the Truth and the Deen when there was absolutely no threat from any quarter confronting him?

(5) This episode transpired on Thursday. Rasulallah (sallallahu alayhi wasallam) lived another four days after this incident. If he had vital Deeni information or Wahi to deliver, why did he not execute this task during the four days succeeding this episode? What was there to prevent him? And, if there was anything to prevent him and he succumbed to the pressure, it will lead to the kufr conclusion that Rasulallah (sallallahu alayhi wasallam) was guilty of Kitmaanul Haqq - Kitmaan-e-Deen (concealing the Truth and concealing the Deen) - Nauthubillah! Only Shiahs possess the capacity for entertaining such kufr and formulating such slander which blemish the concept of Divine Nubuwwah.

During the four days after this episode, Hadhrat Umar (radhiyallahu anhu) was not in the constant company of Rasulallah (sallallahu alayhi wasallam) nor was there any impediment to prevent him from writing or proclaiming verbally what he had wished to have written on that particular day (Thursday). Then what precluded him from revealing to Hadhrat Ali (radhiyallahu anhu) or Hadhrat Ibn Abbaas (radhiyallahu anhu) or to any other Sahaabi in the group which was in favour of the testament whatever he wanted to have written. There was sufficient time and opportunity in the four days prior to his demise for recording



whatever he wanted to say. But, on the contrary, he simply left the subject. This indicates that whatever he had wanted to have written was advice in general-such naseehat which existed in the Qur'aan and Sunnah. It is precisely for this reason that Hadhrat Umar (radhiyallahu anhu) initially said "The Kitaab of Allah is by us."

(6) If Rasulullah (sallallahu alayhi wasallam) was constrained to abstain from having his Message recorded, he could have proclaimed the Message verbally at any other time subsequent to this incident when Hadhrat Umar (radhiyallahu anhu) was not around. But, it is kufr, clear and conspicuous, to even imagine that Hadhrat Umar's presence or anyone else's presence could deter Rasulullah (sallallahu alayhi wasallam) from proclaiming Wahi of Allah Ta'ala.

(7) On the occasion of the Treaty of Hudaibiyyah, our Nabi (sallallahu alayhi wasallam) instructed Hadhrat Ali (radhiyallahu anhu), on the insistence of the Kuffaar, to erase the word, "Rasulullah", from the treaty document. However, Hadhrat Ali (radhiyallahu anhu) emphatically refused and Nabi (sallallahu alayhi wasallam) then erased the word with his own hands. But no Shiah criticizes Hadhrat Ali (radhiyallahu anhu) for an act which superficially appears to be disobedience. (NB. It is not our claim that Hadhrat Ali's refusal was disobedience nor did Rasulullah -sallallahu alayhi wasallam- construe his refusal as disobedience). The point in mentioning this incident is simply to present an analogy. If the Shiahs assert, as they do, that Hadhrat Umar (radhiyallahu anhu) had opposed the wishes of Rasulullah (sallallahu alayhi wasallam), then to a greater degree should they charge Hadhrat Ali (radhiyallahu anhu) with disobedience because he had not only ignored a wish of Rasulullah (sallallahu alayhi wasallam), but refused a command.

(8) In the unanimous view of all the authorities of the Shariah, Rasulullah (sallallahu alayhi wasallam) is Ma'soom, i.e. he is Divinely guarded against all sin and disobedience. It is inconceivable that the soul chosen by Allah Ta'ala to deliver the Qur'aan had concealed or withheld any part of the Deen. As far as the Shariah is concerned, Rasulullah (sallallahu alayhi wasallam) had delivered it in entirety and perfection.

(9) It is quite obvious that whatever Rasulullah (sallallahu alayhi wasallam) wanted to have recorded pertained to general advice, hence later on he did not even deem it necessary to pursue the matter.

(10) Even after having cancelled his initial proposal of having the advice recorded, he instructed the Sahaabah during the very same episode to:

- 1) Expel the Mushrikeen from the Arabian peninsula.
- 2) To be hospitable to foreign delegations as was his practice.
- 3) Despatch the army of Usaamah.

Although he ordered the Sahaabah to leave, he nevertheless, issued these last very important instructions. It is quite probable that these were the very things he wanted to have written down. He regarded these acts as vital, hence he made this order during his Maradhul Maut immediately after the episode out of which the Shiahs endeavour to eke substantiation for their fabricated slanders and charges against Hadhrat Umar (radhiyallahu anhu).

(11) When Rasulullah (sallallahu alayhi wasallam) asked them to leave, he said :

*"It is not appropriate for you to argue in my presence."*

It is abundantly clear that he asked them to leave because of their mutual argument. He did not make any reference to the issue of the dispute between the two groups. When the Sahaabah sought further clarification from Rasulullah (sallallahu alayhi wasallam), he commented:

*"The state in which I am (presently) is better than what you are inviting me to."*

Immediately after this comment, he commanded the expulsion of the Mushrikeen from Arabia. All this indicates that he did not attach importance to whatever he had initially wanted to have written or that he had changed his mind.

(12) The logical conclusion of the Shiah accusation is that Rasulullah (sallallahu alayhi wasallam) had either withheld or concealed information pertaining to the Deen as a result of an argument among the Sahaabah. In a Hadith in Bukhaari Shareef, Hadhrat Aishah (radhiyallahu anha) said:

*“Whoever says that Muhammad (sallallahu alayhi wasallam) had concealed anything from what has been revealed to him, has most certainly spoken a lie. Allah Ta’ala says (in the Qur’aan): ‘O Rasool ! Deliver what has been revealed to you from your Rabb...’”*

It should now be clear that the charges of the Shiahs against Hadhrat Umar (radhiyallahu anhu) are baseless and pure slander. By implication they are also accusing Rasulullah (sallallahu alayhi wasallam) of having concealed the Haqq on account of fear for Hadhrat Umar (radhiyallahu anhu) But the absurdity of this implication is manifest. Furthermore, whatever charge they have leveled against the Umar in this issue rebounds on their greatest Imaam, Hadhrat Ali (radhiyallahu anhu) as well, because the instruction to bring the writing material was initially issued to him. May Allah Ta’ala save us from the vile slander and kufr of the Shiahs.

## 2. HADHRAT UMAR BURNT HADHRAT FAATIMAH’S HOME

The falsity of this fabrication is so glaring that the majority of the Shiah sects refutes it. It is a brazen and a conspicuous slander. Although they themselves refute this concoction, they claim that it was Hadhrat Umar’s (radhiyallahu anhu) intention to burn down Hadhrat Faatimah’s (radhiyallahu anha) house, but he did not implement it. Intentions are related to the heart and mind. Only Allah Ta’ala is aware thereof. Rasulullah (sallallahu alayhi wasallam) too had issued a threat to burn down the houses of those who absented themselves from the Jamaat Salaat. But, he never implemented the threat. It is therefore correct to conclude that the threat was merely to serve the purpose of deterring people from performing the Fardh Salaat in their homes. In order to convey the gravity of the crime of neglecting Jamaat Salaat, the threat of burning down homes was made by Nabi-e-Kareem (sallallahu alayhi wasallam). There is thus no surprise in the threat of Hadhrat Umar (radhiyallahu anhu) which was made in similar vein. Furthermore, his senior rank in the Ummah fully entitled him to issue such stern warnings and reprimands of this nature. Besides Hadhrat Abu Bakr (radhiyallahu anhu), all the Sahaabah were his juniors. He was the Man about whom Rasulullah (sallallahu alayhi wasallam) said: “If after me there had to be a Nabi, it would have been Umar.”

If by “intention” the Shiahs mean that he had threatened to do so, then it should be understood that mischief-mongers had made Hadhrat Faatimah’s house a haven for their conspiracies. The threat was directed at the plotters who had made a sanctuary of Hadhrat Faatimah’s house where they assembled to conspire against the first Khalifah, Hadhrat Abu Bakr (radhiyallahu anhu). They conspired to destabilise the Khilaafat and to spread their mischief and anarchy. In fact, Hadhrat Faatimah (radhiyallahu anha) too had become highly perturbed over this development. However, owing to the tenderness of her nature and excellence of character she was unable to restrain the conspirators. As a warning for this group of anarchists Hadhrat Umar (radhiyallahu anhu) issued his warning. Being a senior in every aspect, he was fully entitled to address any juniors in this manner, more so when they were engaging in mischief.

After the assassination of Hadhrat Uthmaan (radhiyallahu anhu), Hadhrat Ali (radhiyallahu anhu) was installed as the new Khalifah. The kinsman of Hadhrat Uthmaan (radhiyallahu anhu) demanded the apprehension and execution of the murderers. Political expediency did not allow Hadhrat Ali (radhiyallahu anhu) to comply with their demands. In consequence there developed a great conflict.

The opponents of Hadhrat Ali (radhiyallahu anhu) fled from Madinah and took refuge in Makkah and sought asylum under the shadow of Ummul Mu’mineen Hadhrat Aishah (radhiyallahu anha).

From this sanctuary they issued their demand for the apprehension of the murderers and entered into a confrontation with Hadhrat Ali (radhiyallahu anhu), the Khalifah of the time. Ignoring the lofty rank of Hadhrat Aishah (radhiyallahu anha) and the fact that she was his mother-in-law, spiritual mother and the mother of the Mu'mineen in terms of the categoric proclamation of the Qur'aan, Hadhrat Ali (radhiyallahu anhu) rejected the asylum offered to his opposition by Hadhrat Aisha (radhiyallahu anha), and slayed those whom he held to be anarchists and sowing discord and strife. Hadhrat Ali's action brought tremendous grief to Hadhrat Aishah (radhiyallahu anha), but the Ahlus Sunnah do not criticize him for his action. He was the righteous Khalifah and he was fully entitled to act in the way he had chosen to suppress what he had believed to be anarchy in the making.

In important issues affecting the entire Ummah the particular virtues and excellences of individuals are set aside when consideration thereof leads to anarchy and strife. Hadhrat Ali (radhiyallahu anhu) acted correctly in taking stern action against those whom he had deemed to be a danger to the maintenance of law and order in the Ummah. He thus ignored the sanctity of the home of Hadhrat Aishah Siddiqah (radhiyallahu anha), the mother of the Mu'mineen, and apprehended very sternly his opponents. Her home was not of lesser sanctity than the home of Hadhrat Faatimah (radhiyallahu anha).

The home of Hadhrat Aishah (radhiyallahu anha), the beloved wife of Rasulullah (sallallahu alayhi wasallam) was a sanctuary for which honour and respect were incumbent just as these were incumbent for the home of Hadhrat Faatimah (radhiyallahu anha). While Hadhrat Umar (radhiyallahu anhu) merely uttered a verbal threat, Hadhrat Ali (radhiyallahu anhu) on the contrary went the whole way to physically violate the sanctuary in his justifiable action to apprehend and punish his opponents. But, Shiah have neither condemnation nor criticism for Hadhrat Ali's action while they venomously gorge out vituperation against Hadhrat Umar (radhiyallahu anhu) for a threat which he never implemented. Yet his verbal statement was of lesser gravity than Hadhrat Ali's physical action. It is abundantly clear that the Shiah condemnation of Hadhrat Umar (radhiyallahu anhu) is a product of their intense malice. It should now be quite manifest that the threat made by Hadhrat Umar (radhiyallahu anhu) was never directed to Hadhrat Faatimah (radhiyallahu anha). On the contrary, the warning was for those who, in his opinion, were sowing the seeds of dissension, discord and anarchy which threatened the security of the Islamic state.

### **3. HADHRAT UMAR DENIED THE DEATH OF RASULULLAH (SALLALLAHU ALAYHI WASALLAM)**

On the occasion of Rasulullah's (sallallahu alayhi wasallam) demise. Hadhrat Umar (radhiyallahu anhu) had declared under oath that Nabi-e-Kareem (sallallahu alayhi wasallam) had not died. It was only when Hadhrat Abu Bakr (radhiyallahu anhu) recited the Qur'aanic Aayat:

*“ Verily, you will die and they will die”,* that Hadhrat Umar (radhiyallahu anhu) became conscious of his statements. Indeed, this criticism is extremely childish and stupid. Hadhrat Umar (radhiyallahu anhu) was, after all, a human being. On this occasion of extreme grief his profound love for Rasulullah (sallallahu alayhi wasallam) had emotionally overwhelmed him. His intelligence was momentarily blinded. Such utterances in times of extreme love and grief are natural.

Hadhrat Umar (radhiyallahu anhu) did not propagate a belief or teaching. It was merely an emotional outburst in a state of extreme grief, constrained by his profound love for Rasulullah (sallallahu alayhi wasallam). There is no need to prolong discussion on this silly criticism.

### **4. HADHRAT UMAR LACKED KNOWLEDGE OF THE SHARIAH**

Shiahs stupidly claim that Hadhrat Umar (radhiyallahu anhu) was unaware of certain Shar'i laws, hence he was unqualified for the Khilaafat. Their claims on this issue are as follows:

(1) Hadhrat Umar (radhiyallahu anhu) had ordered a pregnant adulteress to be stoned to death. However, Hadhrat Ali (radhiyallahu anhu) apprized him of his error. Hadhrat Umar (radhiyallahu anhu) commented:

*“If it was not for Ali, Umar would have been destroyed.”*

As usual, this Shi'i criticism is also based on distortion and concealment of the facts. When Hadhrat Umar (radhiyallahu anhu) ordered the punishment, he was unaware of the woman's pregnancy. It is not required by the Shariah that the Qaadhi enquires of the woman's pregnancy when ordering her punishment. The onus is on her to declare her state. Since Hadhrat Ali (radhiyallahu anhu) was aware of the woman's pregnancy, he apprized Hadhrat Umar (radhiyallahu anhu). In gratitude Hadhrat Umar (radhiyallahu anhu) said:

*"If it was not for Ali, Umar would have been destroyed."*

In other words, if the information of the woman's pregnancy was given to him after the punishment was meted out, it would have been cause for considerable regret.

If it is momentarily assumed that Hadhrat Umar (radhiyallahu anhu) was at the time unaware of the particular law, it would not detract from his greatness and his qualifications for Khilaafat. Great men, rulers, judges, etc. also err in their judgements. But, in this particular episode, Hadhrat Umar (radhiyallahu anhu) simply was unaware of the woman's pregnancy.

A similar episode concerning Rasulullah (sallallahu alayhi wasallam) is recorded in Tirmizi. A woman came out of her home. She was accosted in a lane and raped. She screamed and wailed. The man fled after having raped her. The woman mistakenly identified another man as her assailant. Rasulullah (sallallahu alayhi wasallam) ordered the man to be stoned to death. When the stoning was about to commence, the true assailant overcome with remorse, confessed his crime. He was then stoned and the innocent man was saved. Shall it now be said that Rasulullah (sallallahu alayhi wasallam) was unaware of the Shariah's law pertaining to punishment for adulterers?

The error in judgement was due to misinformation, not ignorance. The following Hadith is recorded in Bukhaari and Muslim: *"Nabi (sallallahu alayhi wasallam) and ordered Ali to lash a woman who had recently given birth."*

However, he did not mete out the punishment because he feared she will die. He (Ali) mentioned this to Nabi (sallallahu alayhi wasallam). He said: *'you had done good. Leave her until the ending of her nifaas (post-natal bleeding).'*

Will Shiahs now argue that Hadhrat Ali (radhiyallahu anhu) had greater knowledge of the Shariah than Rasulullah (sallallahu alayhi wasallam)? Will they claim that on the basis of this episode, Rasulullah (sallallahu alayhi wasallam) lacked the qualifications for Nubuwwat? Nauthubillah! It will not at all be surprising if Shiahs do in fact make such a preposterous claim of kufr. After all, they do believe in the superiority of their "infallible" Imaams over the Ambiyaa.

(2) Hadhrat Umar (radhiyallahu anhu) had ordered a mad woman to be stoned and it was, Hadhrat Ali (radhiyallahu anhu) who informed him that insane persons are absolved of guilt. The same answer explained above, applies to this Shi'i charge. Hadhrat Umar (radhiyallahu anhu) was not aware of her insanity. In the Hadith recorded by Imaam Ahmad, the following explanation is given:

*'People were taking a woman whom Hadhrat Umar (radhiyallahu anhu) had ordered to be stoned for having committed adultery. When Hadhrat Ali (radhiyallahu anhu) saw the crowd in the street he made enquiries. After being informed, he released the woman and took her to Hadhrat Umar (radhiyallahu anhu). He (Ali) explained that the woman was of the certain tribe and that he was well aware of her insanity which absolves her of guilt according to a Hadith which he recited. Hadhrat Umar (radhiyallahu anhu) then rescinded his judgement. Thus, his judgement was based on unawareness of the woman's insanity. She did not display signs of insanity during the trial-and this is quite possible. Even in the present day, courts send people for long periods for mental observation to ascertain their sanity. Hadhrat Ali (radhiyallahu anhu) had erred in his Ijtihaad regarding punishment for Murtaddeen (renegades). The following Hadith is recorded in Tirmizi: "Ikramah narrates: 'Verily, Ali had burned out a group of people, who had reneged from Islam. This*

*reached Ibn Abbaas (radhiyallahu anhu). He said: 'If it was me, I would have executed them (with the sword) because Rasulullah (sallallahu alayhi wasallam) said: 'Whoever changes his Deen, kill him (i.e. with the sword). I would not have burnt them because Rasulullah (sallallahu alayhi wasallam) said: 'Do not punish with the punishment of Allah (i.e. with fire).' This reached Ali. He said: 'Ibn Abbaas has spoken the truth.'"*

Now what are the comments of the Shiah denigrators and vilifiers of Hadhrat Umar (radhiyallahu anhu)? Hadhrat Ibn Abbaas (radhiyallahu anhu) had corrected the error of Hadhrat Ali (radhiyallahu anhu). In terms of Shiah logic, he should fall from the pedestal of Imaamat. But, he is the first "infallible" Imaam in the Shiah conception of religion and Prophethood! Regarding the insane woman who was sentenced to be stoned, Hadhrat Ali (radhiyallahu anhu) had narrated the following Hadith:" I heard Rasulullah (sallallahu alayhi wasallam) saying: *'The pen has been lifted from threepersons-one who is sleeping as long as he sleeps; a child as long as he has not attained puberty, and an insane person as long as he has not attained sanity.'*" Yet Shiahs report as follows:

*"Verily, Ali had ordered the punishment of theft (severing the hand) for boys before they attained puberty. Muhammad Bin Baabawayh Qummi narrated this in (the book), 'Man Laa Yahdhuruhul Faqeeh.'"*

This alleged fatwa is in diametric conflict with Rasulullah's (sallallahu alayhi wasallam) statement which Hadhrat Ali (radhiyallahu anhu) himself had narrated. In defence of Hadhrat Ali (radhiyallahu anhu) the Ahlus Sunnah claim that this narration too is false and fabricated.

(3) Hadhrat Umar (radhiyallahu anhu) had ordered that the balance of the lashes be flogged on the dead body of his son, Abu Shuhmah, who had succumbed and died while the punishment was being meted out.

This Shi'i accusation is false. It is a Shi'i fabrication like their numerous fabricated lies. According to authentic narrations, Abu Shuhmah was still alive, but unconscious, after he was given his punishment for having consumed liquor.

(4) They say that Hadhrat Umar (radhiyallahu anhu) was unaware of the Shar'i punishment for liquorconsumption and that he had to consult others to decide the issue. Total knowledge-knowledge of the entire Shariah-is not is requisite for Imaamat, Khilaafat or for Ijtihaad. If an expert lacks this degree of knowledge-and all experts do, in fact, lack this degree of knowledge-it is not a defect or a disqualification. Assuming that Hadhrat Umar (radhiyallahu anhu) lacked this specific knowledge, it does not disqualify him from Khilaafat just as Hadhrat Ali (radhiyallahu anhu) is not disqualified by Shiahs for his lack of awareness of certain Shar'i masaa'il.

Every sensible person who harbours no malicious axe to grind understands and accepts this. Of course, the rabid malice of Shiahs precludes them from rational perception and understanding of self-evident realities. The reality of this baseless charge is that punishment for consuming liquor was not fixed during the time of Rasulullah (sallallahu alayhi wasallam). During the early period, a few lashes would be inflicted or the person would be struck with shoes, etc. During the time of Abu Bakr (radhiyallahu anhu) the number of lashes had reached

40. During the Khilaafat of Hadhrat Umar (radhiyallahu anhu) the incidence of liquor-consumption increased. Consequently, he assembled the Sahaabah. This process of Shuraa was perfectly in conformity with the Sunnah and the well-known Qur'aanic principle of deciding affairs by consultation. At this gathering of the Sahaabah, Hadhrat Ali (radhiyallahu anhu) was present. According to one version it was Hadhrat Ali (radhiyallahu anhu), and according to another version it was Abdur Rahmaan Bin Auf (radhiyallahu anhu) who proposed that the punishment should be the same as the punishment for slander, viz. eighty lashes. All the Sahaabah present concurred with this proposal, and Ijma (consensus) on eighty lashes was enacted. Thus, Hadhrat Umar (radhiyallahu anhu) was in reality the promulgator of the punishment of eighty lashes for consuming liquor. It is manifest ignorance to accuse him of ignorance on this question. Shar'i issues were generally decided by consultation of the Sahaabah during the age of

Khilaafat. Even Shiah records narrate this episode. The Shi'i Sheikh, Muttahir Hilli narrates it in Minhaajul Karaamah. This should also answer another criticism of the Shiah who accuse Hadhrat Umar (radhiyallahu anhu) of having increased the number of the lashes entirely on the basis of his personal opinion. Shi'i accounts acknowledge the formulation of the eighty lash punishment by way of the Ijma of the Sahaabah enacted on the proposal submitted by Hadhrat Ali (radhiyallahu anhu).

It now follows that according to Shiah logic, the criticism is not restricted to Hadhrat Umar (radhiyallahu anhu). It assails also Hadhrat Ali (radhiyallahu anhu), their "infallible" Imaam. Some Shiahs accuse Hadhrat Umar (radhiyallahu anhu) of having ordered more than eighty lashes for the crime of liquor. Firstly, this claim is false. Secondly, Shiah records claim that Hadhrat Ali (radhiyallahu anhu) had once ordered a man to be flogged 100 lashes for having consumed liquor during the month of Ramadaan. The Shi'i, Muhammad Bin Baabawayh narrates this in 'Man Laa Yahdhuruhul Faqeeh. But Shiahs do not criticise Hadhrat Ali (radhiyallahu anhu) for this action.

In defence of Hadhrat Ali (radhiyallahu anhu) it is asserted that the Khalifah is entitled to increase a punishment if he deems it expedient. Thus the accusation against Hadhrat Umar (radhiyallahu anhu) besides being false, is invalid-i.e. even if he had sometimes increased the number of lashes.

#### **5. HADHRAT UMAR HAD ADMINISTERED PUNISHMENT FOR ZINA INCORRECTLY**

Shiahs claim that Hadhrat Umar (radhiyallahu anhu) had acted in conflict with the Qur'aan because he had once ordered the 100 lashes for fornication to be inflicted with a stick to which was attached 100 twigs.

The charge against Hadhrat Umar (radhiyallahu anhu) is baseless since it is raised on distortion. Rasulullah (sallallahu alayhi wasallam) had ordered this type of punishment for physically deformed persons. Mishkaat and Sharhus Sunnah record the narration of Saeed Ibn Sa'd Bin Ubaadah (radhiyallahu anhu) on this issue. A sickly, physically deformed man who had committed fornication was brought to Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) ordered that he be struck once with a long branch on which there were 100 little branches. This is the law according to the Ahlus Sunnah. The charge against Hadhrat Umar (radhiyallahu anhu) is, therefore, devoid of substance.

#### **6. HADHRAT UMAR SAVED MUGHEERAH BIN SHU'BAH FROM PUNISHMENT**

Shiahs charge and accuse Hadhrat Umar (radhiyallahu anhu) of mis-manipulating the Shar'i system of justice to save Hadhrat Mugheerah bin Shubah (radhiyallahu anhu) from being stoned for allegedly having committed adultery. Shiahs claim that the crime of zina by this Sahaabi was proven by the testimony of four witnesses. However, to save Hadhrat Mugheerah (radhiyallahu anhu) from this punishment Hadhrat Umar (radhiyallahu anhu) by implication constrained the fourth witness to discharge testimony defectively. It is asserted that when the fourth witness was about to testify Hadhrat Umar (radhiyallahu anhu) said: "*I am seeing a face of a man through whom Allah will not disgrace another Muslim*".

In response to this accusation it should be understood the Hadd (i.e. the Shar'i punishment) comes into force only after the crime has been proven by Shar'i evidence. Deficiency in the testimony of a witness or evidence compulsorily brings about the acquittal of the accused. Rasulullah (sallallahu alayhi wasallam) said: "*Hudood (plural of Hadd) fall away with doubts*". Since zina was not proven in terms of the Shariah, the accusation against Hadhrat Umar (radhiyallahu anhu) has no validity. The charge of having influenced the witness is a pure fabrication and slander against Hadhrat Umar (radhiyallahu anhu). Ibn Jareer Tabari, Imaam Bukhaari, Hafiz Imaduddin Ibn Kathir, Hafiz Jamaluddin Abul Farj Ibnul Jauzi, Shaikh Shamshuddin Muzaffar Sabt Ibnul Jauzi and other reliable historians narrate that Hadhrat Mugheerah Bin Shubah (radhiyallahu anhu) was the governor of Basrah. The inhabitants conspired to have him dismissed. They therefore trumped up a charge of adultery. False witnesses were sent to testify in the court of Hadhrat Umar (radhiyallahu anhu). The slander against Hadhrat Mugheerah (radhiyallahu anhu) was widely publicised. When this rumour reached Madinah, Hadhrat Umar (radhiyallahu anhu) summoned the various parties to appear in front of him. Hadhrat Mugheerah (radhiyallahu anhu) and witnesses presented

themselves in a gathering of Sahaabah among whom was Hadhrat Ali (radhiyallahu anhu) as well. After the three witnesses testified, the fourth presented his testimony ambiguously. When Hadhrat Umar (radhiyallahu anhu) asked him to testify clearly as his colleagues had testified, he replied: "NO!"

In terms of the Shariah, adultery is not proven by such defective evidence. The fourth witness in this case had refused to testify in the exact way the Shariah requires. Senior Sahaabah, including Hadhrat Ali (radhiyallahu anhu), were present at the trial. Why did any among them not object if a miscarriage of Shar'i justice was being enacted? Why did Hadhrat Ali (radhiyallahu anhu) maintain silence? It is inconceivable that such a large assembly of Sahaabah, including Hadhrat Ali (radhiyallahu anhu) would have tolerated mis-manipulation of the Shariah process of justice. Proclamation of the truth was the ingrained nature of the Sahaabah. Do the Shiahs deny this attribute of Hadhrat Ali (radhiyallahu anhu) whom they proclaim to be their first "infallible" Imaam? Even Shiahs say that Umar (radhiyallahu anhu) would retract his view and accept the view and admonition of an "ignorant" woman in Deeni matters. How is it possible for such a cautious, Allahfearing Sahaabi to defeat Shar'i justice in the presence of a large assembly of senior Sahaabah?

The statement attributed to Hadhrat Umar (radhiyallahu anhu), viz., "*I see the face of a Muslim...*" is an evil slander and pure falsehood lobbed against him by vile Shiahs. This statement was the utterance of Hadhrat Mugheerah (radhiyallahu anhu) who was on trial for his life. His concern, fear and desperation are understandable. He made this statement on this occasion in a state of sheer desperation. But, he was the accused-and falsely accused.

If a witness refrains from testifying in a case of this nature for any reason whatsoever, no one has the right to compel him to testify. In the first instance the Shariah emphasises that the crime of Zina be concealed. A man who witnesses Zina being committed is not required by the Shariah to testify. In fact, if the criminal confesses his sin, then too the Qaadhi will attempt to coax him into a retraction. Thus, Hadhrat Mugheerah (radhiyallahu anhu) did not commit a crime when he made the utterance in sheer desperation nor did the witness sin by discharging his testimony defectively even if he had done so deliberately to save Hadhrat Mugheerah (radhiyallahu anhu). But, to attribute this statement to Hadhrat Umar (radhiyallahu anhu) is a vile falsehood-falsehood and slander in which Shiahs are adepts.

If it is momentarily assumed that Hadhrat Umar (radhiyallahu anhu) did in fact make this statement, what evidence is there to prove that he said it at the trial or in the presence of the witnesses? It can be argued, that he had made this statement discreetly to the Sahaabah when he saw the witness. Hadhrat Umar (radhiyallahu anhu) is famous for his firaasat (intuition- Noor of wisdom). He could have discerned from the man's appearance that by virtue of the latter's action, the truth will become manifest. Even on the basis of this supposition there is no evidence for the averment that Hadhrat Umar (radhiyallahu anhu) had made this statement to the witness in an attempt to influence his testimony. According to Shiah records Hadhrat Ali (radhiyallahu anhu) had also waived the Hadd punishment in spite of it having become incumbent according to the Shariah. The Shi'i, Shaikh Ibn Baabawayh

Qummi narrates in Faqeeh: "*A man came to Ameerul Mu'mineen (alayhis salaam) and confessed that he had committed theft.*"

The confession was of a nature which made cutting (of the hand) incumbent. But, he (Hadhrat Ali) did not cut off his hand." Now Hadhrat Ali (radhiyallahu anhu) is the first, the highest "infallible" Imaam of the Shiahs. If waiving of the Shar'i Hadd is sinful according to the Shiahs, they should direct their charge against Hadhrat Ali (radhiyallahu anhu) and disqualify him from Imaamat as they attempt to do to Hadhrat Umar (radhiyallahu anhu). On the other hand, if they have an appropriate interpretation for Hadhrat Ali's decision, they may direct that explanation to Hadhrat Umar's assumed waiving of the Hadd in relation to Hadhrat Mugheerah (radhiyallahu anhu).

## 7. HADHRAT UMAR WAS SILENCED BY A WOMAN

It is the Shiah claim that Hadhrat Umar (radhiyallahu anhu) was silenced by a woman on a particular question. Since he was unable to answer her, he is unfit for the Khilaafat. This is another typical Shi'i absurdity and stupid claim which has no substance.

Once Hadhrat Umar (radhiyallahu anhu) in a Khutbah (lecture) criticized the high mehr (dowry) which had come into vogue. He warned that if women will persist in this practice, he would confiscate the excessive amounts and deposit it in the Baitul Maal. A woman objecting to this proclamation of Hadhrat Umar (radhiyallahu anhu), said: *"O Umar! Allah Ta'ala says (in the Qur'aan): **'Whatever abundant (wealth) you had given to any of them (women), do not take (back) from it anything.'**"*

Hearing this, Hadhrat Umar (radhiyallahu anhu) commented: *"All people are more knowledgeable than Umar, even the Purdah-Nasheen women."* On the basis of this statement of Hadhrat Umar (radhiyallahu anhu) the Shiahs allege that he was unfit for the Khilaafat.

The silence of Hadhrat Umar (radhiyallahu anhu) was not on account of any inability to respond. He maintained silence because the woman had recited a Qur'aanic verse which to her understanding refuted the ruling of Hadhrat Umar (radhiyallahu anhu). A great man of piety deems it disrespectful to argue in opposition to an Aayat of the Qur'aan-e-Kareem. Furthermore, he was aware that disputing with the woman will be of no avail. She had not understood the Qur'aanic Aayat fully. On the other hand, Hadhrat Umar (radhiyallahu anhu) had made his announcement in the light of Rasulullah's discouragement of fixing high dowries. In this regard Rasulullah (sallallahu alaihi wasallam) said:

*"Be lenient in regard to dowry....." (Khattaabi)*

In another narration, Hadhrat Ibn Abbaas (radhiyallahu anhu) said that Rasulullah (sallallahu alaihi wasallam) said: *"Among the best of woman is the one who is most lenient in dowry (mehr) -[i.e. the one whose mehr is the least]"* (Ibn Hibbaan in his Saheeh) Hadhrat Aishah (radhiyallahu anha) narrated that Rasulullah (sallallahu alaihi wasallam)said: *"Blessed is the woman in whose affair regarding her dowry is leniency."*

Imaam Ahmad and Baihaqi narrated the following Marfoo' Hadith. Rasulullah (sallallahu alaihi wasallam) said:

*"The woman who will achieve the greatest barkat (blessing) is she whose mehr is the lowest."* From these Hadith narrations of Rasulullah (sallallahu alaihi wasallam) as well as from his practical example, it is abundantly clear that the emphasis of his Sunnah is on keeping the mehr low. Thus, Hadhrat Umar (radhiyallahu anhu) was merely giving practical expression to the teaching and encouragement of Rasulullah (sallallahu alaihi wasallam).

As far as the Qur'aanic verse cited by the woman is concerned, it is not a categoric reference to mehr. It refers to dowry as well as to all gifts which the husband gave his wife during the subsistence of the marriage. The Aayat prohibits the man from repossessing whatever gifts he had given to his wife. Some men behave spitefully in the event divorce takes place. They repossess all the gifts which they had presented to the woman in better days. Such repossession is cruel and the Qur'aan Majeed forbids it.

The Shiahs further claim that Hadhrat Umar (radhiyallahu anhu) had on this occasion conceded his error. This claim is baseless. The claim made by the Shiahs in this regard is a fabrication. Nowhere in the books of the Ahlus Sunnah will it be found that Hadhrat Umar (radhiyallahu anhu) had conceded that he had erred. He merely did not pursue the argument with the woman.

For a moment if we have to assume that Hadhrat Umar (radhiyallahu anhu) had erred in this specific mas'alah then too it will be absurd to say that he is not fit for the Khilaafat simply on account of having been corrected on a particular rule by a woman. If a mistake is sufficient grounds for disqualification from



Khilaafat, then to a greater degree should it be a disqualification from Imaamat. Ibn Jareer and Ibn Abdul Birr narrated from Muhammad Bin K`ab:

*"A man asked Ali a mas`ala. He (Ali) replied to it. The man said that it is not so. But it is like this (and he explained to Ali). Ali said: 'You are correct, and I have erred. Indeed above every man of knowledge is one who knows more.'"* Shall it now be said that Hadhrat Ali (radhiyallahu anhu) lacked the qualification for Khilaafat or Imaamat (according to Shi'ism)?

Have the Shiahs ever thought of stripping Hadhrat Ali (radhiyallahu anhu) of his Imaamat and infallibility on account of him having conceded that another person had more knowledge than him? Indeed Shiahs are bereft of all vestiges of understanding. It is significant to note that Shiahs accuse Hadhrat Umar (radhiyallahu anhu) of tyranny, oppression, usurpation and of all the major sins and crimes which human beings are capable of committing. They accuse him of having threatened to burn down the house of Hadhrat Faatimah (radhiyallahu anha) and some even go as far as to allege that he had actually burnt it down. Is it now conceivable that a man of this description would have tolerated a woman interjecting while he was delivering his Khutbah?

Is it logical that a man of so many 'evils' as attributed by the Shiahs, would have allowed the woman to 'insult' him in public? Is it possible that such a man would have acted so admirably, tenderly and humbly by conceding his error and declaring the superiority of the knowledge of even a woman?

The absurdity of the Shiah accusation should be self-evident.

The humility which Hadhrat Umar (radhiyallahu anhu) displayed on this particular occasion and at all other times are on the contrary indication of his qualities of excellence and of his qualification for the Khilaafat. A man bereft of humility is unfit for Khilaafat.

Again, on the assumption that he had erred in his ruling, it does not follow that an error of judgement disqualifies the Khalifah from his post. Only people mentally deranged by malice are capable of interpreting the noble characteristic of tawaadhu` (humility) as a disqualification for Khilaafat. Hadhrat Nabi Musa (alaihi salaam) who is next in rank to Rasulullah (sallallahu alaihi wasallam) was sent by Allah Ta`ala to Hadhrat Khidr (alaihi salaam) to gain some knowledge about issues which were not in the ambit of his knowledge. Did the specialized knowledge of Hadhrat Khidr (alaihi salaam) reduce Hadhrat Musa (alaihi salaam) to a lesser rank? Did Hadhrat Musa's lack of this specific type of knowledge disqualify him from Nubuwwat? In terms of Shi'i logic this should be the case. But it is kufr to believe that Hadhrat Musa (alaihi salaam) was unfit for Nubuwwat because he did not know what Hadhrat Khidr (alaihi salaam) knew. Thus, there is absolutely no substance in the absurd claim of the Shiahs.

#### **8. HADHRAT UMAR DENIED THE KHUMS SHARE OF THE AHL-E-BAIT**

According to Qur'aan Majeed the Ahl-e-Bait is entitled to one fifth (Khums) of the spoils of war (booty). In conflict with this Qur'anic command, Shiahs claim Hadhrat Umar (radhiyallahu anhu) denied the Ahl-e-Bait its rightful share. The relevant Qur'anic Aayat is:

***"Know that whatever spoils of war you acquire- verily one fifth is for Allah, for the Rasool, for the Family, orphans, the poor and the wayfarer."***

According to Shiah jurisprudence if a Fifth of the booty is set aside for distribution, then it should be distributed to any of the categories mentioned in the Aayat. The Aayat, in terms of Shiah teaching, does not make incumbent distribution of the fifth of the booty to these categories mentioned in the Aayat. Furthermore, the Aayat does not obligate the Khalifah /Imaam to distribute the fifth share to each and every group mentioned in the Aayat. If the distribution is effected to only one class of persons, the obligation would be discharged. This is exactly the same as the distribution of Zakaat.

The Qur'aan mentions eight categories of people to whom Zakaat can be given. But, it is not obligatory to distribute Zakaat to every class of the eight categories. If Zakaat is distributed to only one class, the obligation is discharged.

If the Khalifah effects the distribution of the fifth share according to his discretion to only one of the groups mentioned in the Aayat, the obligation is discharged. Hence, if Hadhrat Umar (radhiyallahu anhu) had for some time withheld distribution of the Khums from the Ahl-e-Bait for whatever reason, he did not act in violation of the Shariah. Perhaps the Ahl-e-Bait during his time were not in need of such charity due to their affluence or perhaps the number of Masaakeen (poor) had substantially increased, necessitating the whole distribution to them.

Even Hadhrat Ali (radhiyallahu anhu) during his Khilaafat had refrained from appropriating the Khums for himself, but distributed it to the Fuqaraa and the Masaakeen of Banu Haashim. Whatever remained of the Khums he distributed to the other poor in general. Hadhrat Ali (radhiyallahu anhu) had followed the method of Hadhrat Umar (radhiyallahu anhu) in the distribution of the Khums. Shiahs should, therefore, refer their charge first to their "infallible" Imaam. Tahaawi and Daarul Qutni record:

*"Muhammad Bin Ishaq narrates : 'I asked Abu Ja'far Muhammad Bin Ali Bin Hussain: 'When Ameerul Mu'mineen, Ali Bin Abi Taalib became the Khalifah of the people, how did he act regarding the share of the Family (of Rasulullah-sallallahu alayhi wasallam)?' He (i.e. Abu Ja'far) said: 'He followed the path (method) of Abu Bakr and Umar in this matter.'"*

The method of Hadhrat Umar (radhiyallahu anhu) was that he would first give to the orphans and poor of the Ahl-e-Bait. He then deposited the remainder in the Baitul Maal to be used as occasion and circumstances dictated.

The narrations regarding Hadhrat Umar's distribution to the Ahl-e-Bait are numerous and have reached the category of Tawaatur (i.e. such abundance which precludes denial). Abu Daaud records the following Hadith:

*"Abdur Rahmaan Bin Abi Lailaa narrates that Ali said: ' Verily, Abu Bakr and Umar distributed the share of the Zawil Qurbaa (Ahl-e-Bait) to them."*

*"Jubair Ibn Mut'im narrates: ' Verily, Umar used to give to the Zawil Qurbaa from their fifth."*

In fact, the distribution of the Khums among the poor of the Ahl-e-Bait, not among their wealthy ones, has been the practice of Rasulullah (sallallahu alayhi wasallam). This same practice was followed by Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Ali (radhiyallahu anhum). In fact, it is the view of most Shiahs is well. Their charge against Hadhrat Umar (radhiyallahu anhu) is, therefore, utterly baseless. Until his demise, Hadhrat Umar (radhiyallahu anhu) had ensured that the Ahl-e-Bait obtained their share of the Khums. He would give their share in a lump-sum to Hadhrat Abbaas and Hadhrat Ali (radhiyallahu anhum) for distribution to the poor and needy members of the Ahl-e- Bait.

## **9. UMAR INTRODUCED NEW PRACTICES INTO THE DEEN**

Shiahs, referring to Taraaweeh Salaat by Jamaat, accuse Hadhrat Umar (radhiyallahu anhu) of Bid'ah (innovation) whereas Rasulullah (sallallahu alayhi wasallam) has cursed Bid'ah. This charge is baseless. It has no validity against Hadhrat Umar (radhiyallahu anhu). In all authentic books of Hadith of the Ahlus Sunnah there is an abundance of Ahaadith to confirm that Rasulullah (sallallahu alayhi wasallam) had performed Taraaweeh Salaat with Jamaat for three days. He did not perform this Salaat alone as is the case with Nafl in general. While he had also refrained from performing Taraaweeh, he clearly explained the reason for his abstention. He said:

*"I fear that this Salaat may become Fardh on you."*

Hence, the only reason for abstention from regular observance of this Salaat was the fear of it becoming obligatory on the Ummah.

After the demise of Rasulullah (sallallahu alayhi wasallam), Hadhrat Umar (radhiyallahu anhu) during his Khilaafat instituted this Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam) on a formal and organised basis. Since the cause of abstention, viz. The fear (stated above), no longer existed, there was no need now to abstain from Taraaweeth with Jamaat as Rasulullah (sallallahu alayhi wasallam) had performed on three nights. Hadhrat Ali (radhiyallahu anhu) had praised Hadhrat Umar (radhiyallahu anhu) for having instituted Taraaweeth in the form Rasulullah (sallallahu alayhi wasallam) had done for three nights in Ramadaan. Supplicating for Hadhrat Umar (radhiyallahu anhu) Hadhrat Ali (radhiyallahu anhu) said:

*“May Allah brighten the grave of Umar just as He has brightened our Masjid (with Taraaweeth).”*

Furthermore, in terms of Rasulullah's (sallallahu alayhi wasallam) command the Khulafa-e- Raashideen were invested with authority to introduce acts after his departure. In this regard Rasulullah (sallallahu alayhi wasallam) said:

*“Whoever will live after me would see great conflict. Therefore, adhere firmly to my Sunnah and the Sunnah of my Khulafa-e-Raashideen. Grab hold of it with (your) jaws.”*

No one, therefore, has any entitlement to brand the introductions of the Khulafa-e-Raashideen as acts of evil Bid'ah. The aforementioned Hadith grants the Khulafa the authority to act in the interests of the Deen and Ummah. Rasulullah (sallallahu alayhi wasallam) did not restrict obedience to only his Sunnah. He specifically mentioned the Sunnah of his Khulafa-e-Raashideen and applied the command of obedience to it as well. The Hadith clarifies that the Sunnah of the Khulafa is synonymous with the Sunnah of Rasulullah (sallallahu alayhi wasallam).

While Shiahs stupidly criticise Hadhrat Umar (radhiyallahu anhu) on the question of Taraaweeth, they conveniently and deceptively overlook their own evil acts of Bid'ah. Among their acts of Bid'ah are:

- The Shiah Eid of Ghadeer.
- The celebration of Nourooz.
- Salaat of Shukr on the 9th Rabiul Awwal in gratitude of the killing of Hadhrat Umar (radhiyallahu anhu).
- Depriving some heirs from certain assets of the deceased.
- Reciting Hadhrat Ali's name in the Athaan.
- Their concept of infallible Imaams.
- The belief that Jibraeel (alayhis salaam) brings Wahi (Revelation) to their Imaams.
- And many other baseless acts and practices.

All these are new acts innovated by Shiahs. Such acts and practices did not exist during the age of either Rasulullah (sallallahu alayhi wasallam) or the Khulafa-e-Raashideen, including Hadhrat Ali (radhiyallahu anhu).

#### **10. UMAR ABROGATED MUT`AH**

Mut`ah is the practice of temporary marriage. A marriage is arranged for a specific time-limit. Shiahs accuse Hadhrat Umar (radhiyallahu anhu) of abrogating Mut`ah. In so doing, they claim that he prohibited a practice which Allah Ta`ala had made lawful. According to the authentic narrations of the Ahlus Sunnah, Rasulullah (sallallahu alayhi wasallam) had declared Mut`ah Haraam. After this initial prohibition, Mut`ah was made lawful for only three days. Thereafter it was declared Haraam until the Day of Qiyaamah. The concession of three days was given in the battle of Autaas.

According to Hadhrat Ali (radhiyallahu anhu) there exists copious narrations for the prohibition of Mut`ah. Even the children of Hadhrat Hasan (radhiyallahu or anhu) and the children of Muhammad Bin Hanfiyyah (radhiyallahu anhu)-both Shi'i "infallible" Imaams-narrated this prohibition. The narrations of prohibition are recorded in a variety of ways in Muatta, Bukhaari, Muslim and other well-known Kitaabs of Hadith.

Muhammad Bin Hanfiyyah narrates from his father who in turn narrates from Hadhrat Ali (radhiyallahu anhu) who said:

*"Rasulullah (sallallahu alayhi wasallam) commanded me to announce the prohibition of Mut`ah."*

It is thus clear that the prohibition of Mut`ah was enacted by Rasulullah (sallallahu alayhi wasallam). Since the news of the prohibition had not thoroughly reached everyone, Hadhrat Umar (radhiyallahu anhu) publicised and enforced it during his Khilaafat. Thus, Hadhrat Umar (radhiyallahu anhu) simply enforced the command of Rasulullah (sallallahu alayhi wasallam).

The Qur'aan too categorically prohibited Mut`ah. Shiahs have perpetrated gross distortion of these verses for the sake of legalizing Mut`ah. The Qur'aan says:

***" Besides this, lawful has been made for you that you search in lieu of your wealth (wives) for bringing into your custody, not for isfaah (i.e. not for illicit lust)."***

***(Surah Nisaa, Aayat 24)***

***And, Muhsinaat (chaste women) from the Mu`minaat and Muh`sinaat from those who were given the Kitaab before you, when you give them their dowries according to law, taking them into (permanent) custody, not for the sake of isfaah (i.e. carnal pleasure)."***

***(Surah Maa'idah, Aayat 5)***

The object of Nikah is purity, reproduction and the endurance of a permanent bond between man and woman. The Nikah bond brings with it responsibilities-lasting obligations-while the aim of Mut`ah is nothing but sexual gratification. The punishment of Rajm (stoning) for Zina applies only if the attribute of ihsaan exists in the person committing the crime. A married woman is termed muhsinah. Thus, if a married woman commits Zina, the Hadd of Rajm applies. If an unmarried woman fornicates, the Hadd of 100 lashes applies. If a woman who was a partner in a Mut`ah union fornicates, even Shiahs do not apply Rajm to her since they agree that Mut`ah does not confer to her the attribute of ihsaan which Nikah does. This proves that even according to Shiahs, the purpose of Mut`ah is isfaah (sexual gratification) and the Mut`ah union lacks the Qur'aanic requirement of ihsaan, hence this isfaah them is Haraam according to the prohibition stated in the aforementioned verses. Shiahs claim that Ibn Abbaas (radhiyallahu anhu) ruled the permissibility of Mut`ah. In this regard, the following narration is recorded in Tirmizi:

*" Ibn Abbaas said: ' Mut`ah was in the beginning of Islam. A man would settle (temporarily) in a city where he knew no one. He would marry a woman for the period he thought he would stay there. The woman would protect his belongings and tend to him. (This practice continued) until was revealed the Aayat: ' except their wives and what their right-hands possessed.' Said Ibn Abbaas: '(henceforth) all women besides these two classes are Haraam."*

*Saeed Bin Jubair (radhiyallahu anhu) narrates that when he questioned Ibn Abbaas (radhiyallahu anhu) regarding Mut`ah, he said: " Subhaanallah! I have not given such a fatwa (i.e. Mut`ah is lawful). In fact, I say that it is like carrion, blood and pork."*

Shiahs claim that the Aayat: "Whatever benefit you derive from them (women), then give them their dowries which is obligatory", is recited by Abdullah Bin Abbaas and Abdullah Bin Mas'ood (radhiyallahu anhumaa) as follows:

*"Thus whatever benefit you derive from them (women) until the fixed time...."*

By the Ijma of the Ummah the words (Until a fixed time) are not part of the Qur'aan. This is another Shiah fabrication and fraud. Any layman can ascertain this falsehood. Refer to any of the millions of Qur'aans available all over the world. These words will not be found. Perhaps the words exist in some forged version of the Shiahs. Allah Ta'ala says in the Qur'aan:

***“Whoever searches (sexual gratification) in ways other than these (wives and bondswomen), they are indeed the transgressors.” [Surah Al-Mu'minoon, Aayat 7]***

Thus, only wives and bondswomen are permissible. Women in the union known as Mut'ah are Haraam in terms of this Aayat as well. (See also discussion on Mut'ah ).

### **THE SHARIAH OF MUHAMMED (Sallallahu alayhi wasallam) IS CANCELLED BY THE IMAAM**

The following Kufr appears in the Shiah Ismaili supplication:

***“O Allah! Send Durood on the seventh Imaam (i.e. Ismail) whom You have honoured and made great..... and through whom You have abrogated the zaahir (External Dimension) of the Shariah of Muhammad....”***

The above is an extract from the Ismaili book, 'our Ismaili Religion and its system'. The Ismaili Shiah kuffar believe in the abrogation of the Shariah and in the continuation of Risaalat overtly while other Shiahs believe in such a continuation covertly, dubbing their concept of Nubuwwat with Imaamat.

## **SHIAH CRITICISM OF HADHRAT UTHMAAN (RADHIYALLAHU ANHU)**

**1. Shiahs accuse Hadhrat Uthmaan (radhiyallahu anhu) of appointing dishonest men and oppressors to govern people.**

His governors committed evil deeds, eg. Walid Bin Uqbah consumed liquor and led the Salaat while intoxicated, performing four Rakaats in Fajr instead of two. Furthermore, he handed all four provinces of Shaam (Syria) to Hadhrat Muawiyah (radhiyallahu anhu). He also appointed Abdullah Bin Sa'd Bin Abi Sarh the governor of Misr (Egypt). This governor tyrannically oppressed the people of Egypt who were compelled to go to Madinah and rebel. Hadhrat Uthmaan (radhiyallahu anhu) had appointed Marwaan his Minister, deceiving thereby Muhammad Bin Abu Bakr. Instead of writing (Accept him), he , tricked him and wrote: (Kill him).

Shiahs claim that the people had become frustrated with the rule of Hadhrat Uthmaan's governors. As a result of his policies, anarchy and strife became prevalent. He was then unable to solve the problems. He was, therefore, unfit to be the Khalifah. These slanders against Hadhrat Uthmaan (radhiyallahu anhu) are part of the Shiah propaganda motivated by hatred for the Sahaabah in general. Hadhrat Uthmaan (radhiyallahu anhu) the third Khalifah of Rasulullah (sallallahu alayhi wasallam) had ruled the empire of Islam most successfully. It was during his Khilaafat that the Islamic frontiers reached their furthest points. The Islamic empire had reached the frontiers of Andalus (Spain) in the West, and Kabul (in Afghanistan) in the East. His forces fought the Romans on land and the sea, and he was victorious. He purified Arabia and Ajam from anarchy and mischief. However, there always were and always will be evil elements determined to create mischief. They would spread rumours against Hadhrat Uthmaan's governors. In view of false-mongering of enemies, Hadhrat Uthmaan (radhiyallahu anhu) was not hasty in dismissing men whom he

had appointed to positions of trust. If a charge was substantiated, he would dismiss the transgressor, e.g. Walid. Hadhrat Muawiyyah (radhiyallahu anhu) had not committed any crime during Hadhrat Uthmaan's reign to warrant dismissal. He had discharged the duties of his office admirably. Problems involving Hadhrat Muawiyyah (radhiyallahu anhu) with Hadhrat Ali (radhiyallahu anhu) developed later in consequence of the murder of Hadhrat Uthmaan (radhiyallahu anhu).

Abdullah Bin Sa'd Bin Abi Sarh had completely withdrawn from the political arena after Hadhrat Uthmaan (radhiyallahu anhu), and he had divorced himself from all the anarchy and strife. The complaints about him made to Hadhrat Uthmaan (radhiyallahu anhu) were the effects of the evil plots of shaitaan-in-chief, namely Ibn Sabā, the architect and founder of international Shi'ism. In his intrigue and conspiracies, this accursed shaitaan had enlisted many anarchists to spread falsities about the governors of Hadhrat Uthmaan (radhiyallahu anhu). Whatever he could do to contain and eliminate fitnah, Hadhrat Uthmaan (radhiyallahu anhu) did, and whatever had to happen by the Decree of Allah, happened. The anarchy of the Shayaateen (of Shi'ism), which had developed towards the end of his Khilaafat, was beyond his control. Rasulullah (sallallahu alayhi wasallam) had predicted these evil developments and the assassination of the Khalifah. These events, therefore, were beyond his control and had to materialise. Shiahs, while quick to accuse Hadhrat Uthmaan (radhiyallahu anhu) for such problems of strife, are silent about the political upheavals of anarchy and strife prevailing in the time of Hadhrat Ali (radhiyallahu anhu). They do not accuse Hadhrat Ali (radhiyallahu anhu) of having failed in the preservation of peace, law and order. In fact, Hadhrat Ali's reign had experienced the period of the greatest political upheavals and religious anarchy and strife. In spite of Hadhrat Ali's sagacity, piety, experience, courage and numerous virtues of excellence, he was unable to eliminate or control the forces of anarchy and the consequential developments of strife which led to his ultimate assassination. Regarding the governors appointed by the last two Khulafa, it should be well understood that the governors of Hadhrat Uthmaan (radhiyallahu anhu) were extremely competent, diligent and obedient to the Khalifah. They distributed the spoils of war correctly, dispatching it to the Capital, i.e. Madinah. On the contrary, the governors of Hadhrat Ali (radhiyallahu anhu) were disobedient, rebellious and were guilty of maladministration. They suffered defeats in battles on all fronts. They betrayed Hadhrat Ali (radhiyallahu anhu) time and again. Their attitude and treason constrained Hadhrat Ali (radhiyallahu anhu) to voice his grief and disappointment.

Nahjul Balaaghah is among the most authentic and reliable books according to the Shiahs. The following narration in this reliable and accepted book of Shi'ism speaks volumes for the evil and treason of a paternal cousin whom Hadhrat Ali (radhiyallahu anhu) had appointed: " Letter written by Hadhrat Ali (radhiyallahu anhu) to his paternal cousin:

*' Verily, I had associated you in my trust. I had made you my garment and my bosom friend. In my family there was no man whom I trusted more than you for sympathizing with me and for fulfilling my trust.*

*When you observed the change of times on your cousin (i.e. Hadhrat Ali), the enemies had stood up in war, the destruction of the trusts of the people and the spread of bloodshed in this Ummah, then you turned your back on your cousin and you deserted him along with the deserters. You abandoned him along with the abandoners. You betrayed him along with the traitors. Thus, you disgraced the son of your paternal Uncle (i.e. Hadhrat Ali) . You did not discharge trust. It appears that in your jihad you had no intention of Allah (i.e. your jihaad was not for Allah's sake); as if you were not on a path of guidance of your Rabb. It appears as if you are deceiving this Ummah from their world and you are scheming to capture their wealth as a result of their negligence. Thus, when evil expedients made it possible for you to perpetrate khiyaanat (abuse of trust) and betray this Ummat, you hastened and jumped to commit (these foul deeds). You snatched from them whatever you could of their wealth which they had saved for their widows and orphans. You snatched their wealth like a wolf snatches a bloodied broken bone. You then carried this (ill-gotten wealth) to Hijaaz open-heartedly (i.e. brazenly and happily) and not thinking of its sin for which (you will be) apprehended. May your father perish! You appropriated this wealth as if it was inheritance from your father and mother.*

*Subhaanallah! Do you not believe in the hereafter? Do you not fear the writers of Hisaab (the recording Angels)? O you who was regarded amongst our intelligent ones! How do you swallow food and drink while you are aware that you are consuming Haraam? How are you able to purchase slave-girls and marry women with the wealth of orphans, Masaakeen and the Mujaahideen to whom Allah has bestowed this wealth and these lands. Fear Allah! Return to these people their wealth. If you do not, and Allah gives me power over you, then most assuredly I shall discharge my duty to Allah regarding you. I shall most certainly fix on you the seal of my sword. Whomever I struck with it, entered the fire."*

Hadhrat Ali (radhiyallahu anhu) wrote the following letter to his rebellious and tyrannical Governor, Munthir Bin Jaarood Abdi: *"The competence of your father had deceived me regarding you. I had assumed that you would follow his path(of rectitude). Alas! It has been brought to my notice that you are among those who abandon obedience for the sake of lowly desires. You have no care for your Aakhirah. Do you cultivate your worldly life at the expense of the ruin of yourAakhirah?....."*

These letters of Hadhrat Ali (radhiyallahu anhu) are recorded in the authoritative books of the Shiahs, among which is Nahjul Balaaghah. It is clear from these discourses of Hadhrat Ali (radhiyallahu anhu) that some of his governors were real scoundrels bent on robbery, tyranny, anarchy and mischief.

They have no parallel with the competent men appointed by Hadhrat Uthmaan (radhiyallahu anhu). In spite of the extreme corruption and betrayal of Hadhrat Ali's appointed governors, Shiahs have no criticism. But they irrationally single out the governors of Hadhrat Uthmaan (radhiyallahu anhu) in their endeavours to vilify and disgrace him. In contrast, the Ahlus Sunnah does not criticise Hadhrat Ali (radhiyallahu anhu) for his appointments. The Ahlus Sunnah maintains the same attitude of respect, honour, reverence and love for both Hadhrat Uthmaan and Hadhrat Ali (radhiyallahu anhu). They had no knowledge of the unseen and of the future. They cannot be held liable for the commissions of their governors. The Khulafa were men of the highest degree of Taqwaa. They appointed only those on whom they had confidence and trust. They had no control on future developments. Undoubtedly, they had discharged their trust and their responsibilities. Even Rasulullah (sallallahu alayhi wasallam) had sometimes erred in his appointment of men into positions of trust. While according to the Ahlus Sunnah it is not necessary for the Khalifah to have *ilmul ghaib* (knowledge of the unseen), this is essential for Imaamat in terms of Shi'ism. Shiahs believe that it is essential for an Imaam to have the knowledge of (Of what has happened and what will happen). Shi'i authorities such as Muhammad Bin Ya'qub Kulaini and other scholars have tried their best with a variety of narrations to prove *ilmul ghaib* for Imaamat.

However, in spite of Shiahs believing that Hadhrat Ali (radhiyallahu anhu) had *ilmul ghaib*, their own highly-placed books of religion confirm that Hadhrat Ali (radhiyallahu anhu) had appointed such men who had turned out to be traitors, usurpers and tyrants who fled with public wealth. Furthermore, Hadhrat Ali (radhiyallahu anhu), besides writing letters of admonition, was unable to apprehend them. By way of concluding this chapter, it is appropriate to mention Ziyaad who was of illegitimate lineage. According to Shi'ism an illegitimate child is *najisul ain* (i.e. every atom in him is impure like a pig). It follows that such a being cannot be appointed to a position of trust and leadership according to Shi'i theology and logic. Salaat behind a *najisul ain* being is not valid. In spite of this belief of Shi'ism, Hadhrat Ali (radhiyallahu anhu) had appointed Ziyaad to be the ruler of Persia. He was also appointed commander of the army. In fact his son, Ubaidullah finally killed Hadhrat Hussein (radhiyallahu anhu). Ziyaad governed the people and led them in Salaat. But, Shiahs while condoning his appointment are vociferous, destructive and malicious in their criticism of Hadhrat Uthmaan's governors who have no resemblance with the evil, tyranny and brutality with which Ziyaad governed.

Furthermore, Hadhrat Uthmaan's honour and trustworthiness are borne out by the fact that Rasulullah (sallallahu alayhi wasallam) had appointed him to positions of trust. He was also Rasulullah's confidante during his (Nabi - sallallahu alayhi wasallam) last illness.

## 2. HADHRAT UTHMAAN HAD RECALLED HAKAM BIN ABI AA`S TO MADINAH

The Shiah charge is that Hadhrat Uthmaan (radhiyallahu anhu) had recalled to Madinah Hakam Bin Abi Aa`s who was expelled by Rasulullah (sallallahu alayhi wasallam).

### RESPONSE

Rasulullah (sallallahu alayhi wasallam) had expelled Hakam because he associated with the munaafiqoon (hypocrites) and aided the kuffaar. After the demise of Rasulullah (sallallahu alayhi wasallam) the fitnah of the kuffaar and munaafiqoon was completely eradicated during the Khilaafat of the first two Khulafa. Thus during the time of Hadhrat Uthmaan (radhiyallahu anhu) there was no longer the need to keep in force the expulsion order against Hakam.

When some people asked Hadhrat Uthmaan (radhiyallahu anhu) for the reason for allowing Hakam back into Madinah, he responded: *"During Rasulullah's last illness, I obtained Rasulullah's permission to allow Hakam back."*

When Hadhrat Uthmaan (radhiyallahu anhu) had mentioned this to Hadhrat Abu Bakr (radhiyallahu anhu) during his Khilaafat, he asked for a witness. Since Hadhrat Uthmaan (radhiyallahu anhu) had no witness, he (Uthmaan) remained silent. The same transpired during the Khilaafat of Hadhrat Umar (radhiyallahu anhu). However, when Hadhrat Uthmaan (radhiyallahu anhu) assumed the Khilaafat he acted according to what he knew was true. Rasulullah (sallallahu alayhi wasallam) had also reposed great trust on Hadhrat Uthmaan (radhiyallahu anhu). Secrets of which others were not informed were entrusted to him during Rasulullah's last illness. Who can honestly deny the truth which Hadhrat Uthmaan (radhiyallahu anhu) stated regarding Hakam's return?

The demand for a witness by Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhu) was the result of the great care these Khulafa exercised in the matter of accepting Ahaadith narrated by anyone. It does not follow that these two Khulafa did not believe Hadhrat Uthmaan (radhiyallahu anhu). If Hadhrat Umar (radhiyallahu anhu) had entertained the slightest doubt regarding the integrity of Hadhrat Uthmaan (radhiyallahu anhu), he would not have appointed him to the Khilaafat Committee which decided, according to Hadhrat Umar's directive, to appoint the next Khalifah. Hadhrat Uthmaan (radhiyallahu anhu) was thus appointed the Khalifah.

Hakam had also repented. After his repentance he did not again indulge in any act of fitnah.

Furthermore, he had become extremely old and decrepit. There was no longer fear of him dabbling in mischief. The argument of the Shiahs is thus spurious.

## 3. HADHRAT UTHMAAN FAVOURED HIS KINSMEN AND ABUSED THE FUNDS OF THE BAITUL MAAL

Shiahs accuse Hadhrat Uthmaan (radhiyallahu anhu) of nepotism - that he was extravagant in awarding wealth from the Baitul Maal to his relatives. He gave Hakam Bin Aa`s a 100 000 dirhams. Similarly, he favoured Haarith Bin Hakam with funds from the Baitul Maal. The Khums (one fifth) acquired from the spoils of war of Africa was awarded to Marwaan. He awarded 300,000 dirhams to Abdullah Bin Khaleed Bin Aseed Bin Abi Ees Bin Umayyah. He presented to his daughter two such valuable pearls which the jewellers could not afford. He gave another daughter of his an extremely expensive gold ring studded with precious stones. In general he utilised the funds of the Baitul Maal to develop his personal properties and orchards. The two custodians of the Baitul Maal appointed by Hadhrat Umar (radhiyallahu anhu) resigned in disgust on account of the alleged abuse of funds by Hadhrat Uthmaan (radhiyallahu anhu) according to Shiah accusations. This service was then entrusted to Zaid Bin Thaabit (radhiyallahu anhu). One day, after distribution of the funds of the Baitul Maal, there remained 100,000 dirhams which Hadhrat Uthmaan (radhiyallahu anhu) gave to Zaid Bin Thaabit (radhiyallahu anhu).



## RESPONSE

All these accusations are false and pure slander. Hadhrat Uthmaan (radhiyallahu anhu) was well-known for his wealth and affluence long before the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu). Towards the end of the Khilaafat of Hadhrat Umar (radhiyallahu anhu) tremendous amounts of wealth in the form of spoils of war poured into Madinah. Wealth of the Persian empire was even piled in the yard of Musjidun Nabawi. All this wealth was distributed to the Sahaabah who had all become very wealthy. Properties and orchards were now owned by almost all, including Hadhrat Ali (radhiyallahu anhu). Hadhrat Uthmaan (radhiyallahu anhu) who had all along been an extremely wealthy man, became even wealthier now. It is unjust, envious and spitefully false to accuse his lavish presentations to have been misappropriated from the Baitul Maal. Furthermore, he did not restrict his gifts to his kinsmen. He lavishly spent in the path Allah. Historical records testify to the magnanimity of Hadhrat Uthmaan (radhiyallahu anhu) when spending in the path of Allah. He was proverbial for his generosity even before he became the Khalifah.

The charge of nepotism is stupid and baseless. Firstly, he was entitled to spend his wealth lawfully on his kinsmen. Secondly, there is a double reward for spending on relatives. Thirdly, he spent from his own wealth, not from the Baitul Maal as the Shiahs falsely accuse. Hadhrat Uthmaan (radhiyallahu anhu) had his own daughter married to Marwaan Bin Hakam and his son to the daughter of the Haarith Bin Hakam. On these occasions he presented each one 100,000 dirhams from his own wealth. It is not narrated in any authentic narration that the money was appropriated from the Baitul Maal. In making these gifts he was not guilty of any crime. The charge of awarding the Khums of Africa to Marwaan is also a false accusation. Historical records testify that in lieu of certain services by Marwaan pertaining to the jihaad in Africa, Hadhrat Uthmaan (radhiyallahu anhu) had made presentation from the Baitul Maal to Marwaan in the presence of the Sahaabah. It was an extremely joyous occasion for the people of Madinah, and the cause of their joy was the sudden appearance of Marwaan with the Khums of Africa and the wonderful news of the victories of the Muslim army of 100,000 sent by Hadhrat Uthmaan (radhiyallahu anhu). To claim that the gift was the whole Khums of Africa is a blatant falsehood. The entire Madinah on this occasion was discussing and praising the exploits of Marwaan. The charge of having made a gift of 300,000 dirhams to Abdullah Aseed is also false. This was a falsehood spread by the Egyptian rebels who had murdered Hadhrat Uthmaan (radhiyallahu anhu). The money was a loan which Abdullah had repaid. The charge against Hadhrat Uthmaan (radhiyallahu anhu) regarding Haarith Bin Hakam is too blatant in its falsity. Hadhrat Uthmaan (radhiyallahu anhu) had appointed Haarith the inspector of the market-place to ensure that all trade is conducted honestly in accordance with Shariah. However, only two days after his appointment, the people, complained that he had purchased all the date-stones for his camels, leaving nothing for others. Hadhrat Uthmaan (radhiyallahu anhu) severely reprimanded and dismissed him forthwith. He thus acted justly and in the interests of the public. How unjust is the criticism and the false accusation of the Shiahs in this regard?

Shiahs have also introduced distortion and falsehood regarding the two custodians of the Baitul Maal. Both had resigned due to old age. They were unable to discharge their duties. On the occasion of Ibn Arqam's resignation, Hadhrat Uthmaan (radhiyallahu anhu) addressing the people, said:

"O People! Abdullah Bin Arqam has been (custodian) over your wealth from the time of Abu Bakr and Umar until today. He has now reached old-age and is weak. We have therefore entrusted his duty to Zaid Bin Thaabit."

The accusation of spending from the Baitul Maal for his private properties and orchards is likewise false and trivial. There is no need to dilate on this conspicuous falsehood.

Regarding the charge of having given 100,000 dirhams to Zaid Bin Thaabit (radhiyallahu anhu), it is an exaggerated falsehood and distortion of facts. One day Hadhrat Uthmaan (radhiyallahu anhu) ordered the distribution of the funds in the Baitul Maal. After effecting the distribution, there remained ONE thousand

dirhams (not 100,000) which Hadhrat Uthmaan (radhiyallahu anhu) gave to Zaid Bin Thaabit (radhiyallahu anhu) to distribute according to his discretion. Hadhrat Zaid spent the thousand dirhams in the repair of Musjidun Nabawi. This is recorded in all the historical records of the Ahlus Sunnah. In view of their excessive of hatred for Hadhrat Uthmaan (radhiyallahu anhu), Shiahs attribute every lavish expenditure of this noble Khalifah to misappropriation of the funds of the Baitul Maal. Malice and falsehood are mother and daughter. There is no remedy for these Shiahs slanders other than the fire of Jahannum.

#### **4. HADHRAT UTHMAAN HAD DISMISSED A GROUP OF SAHAABAH**

Hadhrat Uthmaan (radhiyallahu anhu) had dismissed Hadhrat Abu Musaa Ash`ari (radhiyallahu anhu) from the governorship of Basrah and appointed in his place Abdullah Bin Aamir Bin Kuraiz; Amr Bin Aa`s (radhiyallahu anhu) was replaced by Abdullah Bin Sa`ad Bin Abi Sarh. This person was a Murtad during the time of Rasulullah (sallallahu alayhi wasallam). Ammaar Bin Yaasir (radhiyallahu anhu) the Governor of Kufaa was replaced with Mughirah Bin Shu`bah (radhiyallahu anhu). Abdullah Bin Mas`ud (radhiyallahu anhu), the Qaadhi of Kufaa was removed. The custodian of Kufaa`s Baitul Maal was also dismissed.

#### **RESPONSE**

Appointment and dismissal of officials and governors are among the functions of the Khalifah. It is his right and prerogative to execute his functions to the best of his ability according to his discretion. He is not under Shar`i obligation to retain the services of officials appointed by the previous Khulafa. History describes fully the reasons for the changes effected by Hadhrat Uthmaan (radhiyallahu anhu).

The numerous victories and expansion of the Islamic empire warranted changes in the administration which had become extremely intricate and complex. Political expediency constrained the changes and replacements. The action instituted by Hadhrat Uthmaan (radhiyallahu anhu) was, in his opinion, necessary for maintaining law and order.

Furthermore, the charges against Hadhrat Uthmaan (radhiyallahu anhu) regarding the replacement of Abu Musaa Ash`ari and Amr Bin Aa`s (radhiyallahu anhu) are irrational and ridiculous because Shiahs believe that it was compulsory to execute these two Sahaabah. According to Shiahs, these two Sahaabah did not have the potential of even accepting Islam. By what sense of logic do they criticise Hadhrat Uthmaan (radhiyallahu anhu) for having removed such men whom they brand as Murtad ? (N.B. These two noble Sahaabah are honoured by the Ahlus Sunnah).

Regarding Abdullah Bin Sa`ad Bin Abi Sarh, he was appointed long after his repentance. He was a person of considerable abilities and statesmanship. He had conquered the entire Maghrib (Algeria, Morocco, Tunisia, etc.) for Islam. Tremendous amounts of war booty was sent by him to Madinah. He had transformed the lands of kufr into Daarul Islam. There were numerous Sahaabah and their offspring in his armies. All of them were happy with his conduct. None of them had objected to his way of administration. Among them were Uqbah Bin Aamir Jahni, Abdur Rahmaan Bin Amr Bin Abi Bakr and Abdur Rahmaan Bin Amr Bin Aa`s, all of whom had disassociated from the anarchy which led to the murder of Hadhrat Uthmaan (radhiyallahu anhu). They had made a pledge to Allah Ta`ala that they will never fight with Muslims after having waged jihaad against the Kuffaar. They, therefore, went into solitude towards the latter part of their life.

Ammaar Bin Yaasir (radhiyallahu anhu) was dismissed by Hadhrat Umar (radhiyallahu anhu), not by Hadhrat Uthmaan (radhiyallahu anhu) as the Shiahs allege. The replacement of Abdullah Bin Mas`ood (radhiyallahu anhu) will be discussed later.

The criticism that Hadhrat Uthmaan (radhiyallahu anhu) replaced Sahaabah with non-Sahaabah has no validity. Firstly, Shiahs have branded almost all the Sahaabah Murtad. Of what concern is it to them that such Sahaabah were dismissed?

Secondly, they do not criticise Hadhrat Ali (radhiyallahu anhu) for the same act for which they vehemently vilify Hadhrat Uthmaan (radhiyallahu anhu). Hadhrat Ali (radhiyallahu anhu) too had replaced Sahaabah

with non-Sahaabah. Amr Bin Abi Salmah (radhiyallahu anhu), the son of Hadhrat Umme Salmah (radhiyallahu anha), one of Rasulullah's wives, who was the Governor of Bahrain was dismissed without reason by Hadhrat Ali (radhiyallahu anhu). This has already been explained in the section dealing with the criticism of Hadhrat Abu Bakr (radhiyallahu anhu) - See page 46. Nu'maan Bin Ajlaan who was not a Sahaabi was appointed in his (Amr's) place. In knowledge, piety and expertise, Nu'maan did not possess 1% of the attributes of Amr Bin Abi Salmah (radhiyallahu anhu). Hadhrat Ali (radhiyallahu anhu) dismissed from the governorship of Egypt the Sahaabi, Ees Bin Sa'ad Bin Ubaadah (radhiyallahu anhu) who was a standard-bearer of Rasulullah (sallallahu alayhi wasallam). Maalik Ushtar who was neither a Sahaabi nor the son of a Sahaabi, was appointed then as Egypt's Governor. In consequence of this appointment such anarchy and mischief spread which finally led to the martyrdom of Hadhrat Ali (radhiyallahu anhu). The administration of even a small country, leave alone a vast empire, does not remain static. From time to time political developments make changes necessary. Changing, replacing and dismissal of officials, commanders and staff become expedient and imperative. Competent officials are replaced by those who may have greater competence. One official may have greater experience in a specific field than his predecessor. An official may develop weakness due to age or illness, hence changing him becomes necessary in spite of the sterling services he had rendered in the past. A newcomer may display naturally greater sagacity, adroitness and wisdom than the existing official. In short, there is a wide variety of reasons and considerations which can influence the Khalifah to make changes in either his own appointment of officials or in the appointment of earlier administrators. In making such appointments, seniority is not a requisite. Seniors may be replaced with juniors and vice versa. Even Rasulullah (sallallahu alayhi wasallam) adopted this policy. The commander of the army was not always the same person. Governors were appointed and replaced. Tax-collectors were appointed and changed. Seniors were even replaced with juniors. Zaid Bin Thaabit (radhiyallahu anhu), a junior, was placed in charge of very senior Sahaabah of far greater experience and excellence.

In effecting such changes, Hadhrat Uthmaan (radhiyallahu anhu) did not commit any Shar'i violation.

In fact, he had a valid basis in the Sunnah of Rasulullah (sallallahu alayhi wasallam) for his system of changing officials. In fact, his changes prevented the fossilization of the administration. The so-called "nepotism" of Hadhrat Uthmaan (radhiyallahu anhu) was fully justified by the political situation of the time. With the demise of Hadhrat Umar (radhiyallahu anhu), the door of anarchy and strife had opened up. There was a need for Hadhrat Uthmaan (radhiyallahu anhu) to appoint men of his clan to prevent infiltration by anarchists whose father-in-chief was the Jewish conspirator, Ibn Sabā Yemeni. Allegiance and cohesion are greater in clan members. History testifies to the successful control over the Islamic empire exercised by Hadhrat Uthmaan (radhiyallahu anhu) and his Governor, Hadhrat Muawiyah (radhiyallahu anhu). They always nipped anarchy in its bud.

In contrast, Hadhrat Ali (radhiyallahu anhu) was not politically so successful. His administration was plagued by treason. His governors sowed the seeds of anarchy and plundered the Baitul Maal. Time and again they betrayed the Khalifah.

In these ridiculous criticisms and vilifications of Hadhrat Uthmaan (radhiyallahu anhu), the Shiahs find themselves trapped in a quagmire of self-contradiction and irrationality.

## 5. HADHRAT UTHMAAN ABUSED THE SAHAABAH

The Shiahs argue that Hadhrat Umar (radhiyallahu anhu) had fixed annual stipends for Abdullah Ibn Mas'ood and Ubay Bin Ka'ab (radhiyallahu anhu). Hadhrat Uthmaan (radhiyallahu anhu) discontinued this. He expelled Abu Zarr (radhiyallahu anhu) from Madinah Munawwarah, banishing him to the town, Rabzah. He became angry with Ubaadah Bin Saamit (radhiyallahu anhu) for having admonished Muawiyah (radhiyallahu anhu). He described Abdur Rahman Bin Auf (radhiyallahu anhu) as a Munafiq. He brutally

assaulted Ammaar Bin Yaasir (radhiyallahu anhu). He disgraced and belittled Ka'ab Bin Murrah Bahzi (radhiyallahu anhu) for having stated the truth.

## RESPONSE

As usual, Shiahs have resorted to their policy of fabrication and distortion. Their hatred for Hadhrat Uthmaan (radhiyallahu anhu) has induced them to demonize by way of distortion every act of the Khalifah and to defend every person who had the slightest dispute with him (Hadhrat Uthmaan radhiyallahu anhu) even if that person happens to be a "Murtad" and "Kaafir" in terms of Shi'ism. Hadhrat Abu Zarr (radhiyallahu anhu) was a person of very harsh temperament. He was extremely austere and blunt in his talk. In view of this natural disposition, he had an aversion for wealth and for all wealthy people. In fact, Rasulullah (sallallahu alayhi wasallam) once severely rebuked and reprimanded him for his sharp criticism of Hadhrat Bilaal (radhiyallahu anhu). During the Khilaafat of Hadhrat Uthmaan (radhiyallahu anhu), considerable wealth from the conquered countries was acquired by the Sahaabah. As a result there was much affluence all around. Hadhrat Abu Zarr (radhiyallahu anhu) criticised the wealthy, especially Hadhrat Muawiyyah (radhiyallahu anhu). His aversion for wealth, his austere lifestyle and his natural disposition constrained him to propagate that it was Fardh to spend all one's wealth in the path of Allah. Although the other Sahaabah endeavoured to explain to him the error of his understanding on this issue, he adamantly clung to this view.

Wherever he went, he gathered groups around him and propagated very harshly that it was compulsory to spend all wealth. He would proclaim his message at the top of his voice. His mannerism led people to regard him as a joker. It was unbecoming of his rank to make himself an object of mockery.

Hadhrat Muawiyyah (radhiyallahu anhu) sent a report of this attitude of Hadhrat Abu Zarr (radhiyallahu anhu) to the Khalifah. Hadhrat Uthmaan (radhiyallahu anhu) instructed that Hadhrat Abu Zarr (radhiyallahu anhu) be sent to Madinah. Contrary to Shiah accusations, Hadhrat Muawiyyah (radhiyallahu anhu) sent Hadhrat Abu Zarr (radhiyallahu anhu) with honour and respect. On arrival in Madinah, the young folk who had already heard of his vociferous tirades, made of him a laughing stock. At this juncture it will be appropriate to mention Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu), a senior Sahaabi who is one of the Asharah Mubash-sharah (i.e. the ten Sahaabah who were given the glad tidings of being Jannati). He had died and left behind tremendous wealth. People bent on mischief asked his opinion regarding Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu). In view of his attitude towards wealth, and forgetting the status of Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhu), he issued a fatwa of him being an inmate of the fire. Ka'ab Bin Ahbaar, who had embraced Islam during the time of Hadhrat Umar (radhiyallahu anhu) and who was among the Ulama of the Ahl-e-Kitaab, said:

"O Abu Zarr! Decidedly, the Millat of Islam is the simplest. The narrowest and most difficult millat is the millat of the Yahood. When it is compulsory to spend all wealth in the Deen of the Yahood, how can it be compulsory in Islam?"

Hadhrat Abu Zarr (radhiyallahu anhu) in anger erupted:

*"O Jew! What do you know of these laws?"*

He raised his staff to strike, but Ka'ab Bin Ahbaar (rahmatullahi alaihi) fled. Hadhrat Abu Zarr (radhiyallahu anhu) chased him until they both reached the place where Hadhrat Uthmaan (radhiyallahu anhu) happened to be. Hadhrat Ka'ab sought protection behind Hadhrat Uthmaan, but the enraged Hadhrat Abu Zarr swung his stick and struck at Hadhrat Ka'ab (rahmatullahi alaihi). The blow landed at the legs of Hadhrat Uthmaan (radhiyallahu anhu). Seeing that he was beyond himself with rage, the Khalifah ordered that he be apprehended. He was arrested and taken to his own home. After his anger had subsided he came to Hadhrat Uthmaan (radhiyallahu anhu) and explained that his belief was that a person should spend all his wealth. He said that first the people of Shaam pestered him on this issue, making a mockery of him and now

the people of Madinah were doing the same. He asked the Khalifah to advise him as to what he should do. Hadhrat Uthmaan (radhiyallahu anhu) responded:

*"Undoubtedly, people are making a mockery of you. If you wish, refrain from associating with people and take up residence in the outskirts of Madinah."*

Abu Zarr (radhiyallahu anhu) then decided to go to Rabzah, where he lived. Occasionally, he would come to Masjidun Nabawi and visit Hadhrat Uthmaan (radhiyallahu anhu). Thereafter, there were no further complaints. He passed his days in obedience.

The governor of the town, Rabzah was a slave appointed by Hadhrat Uthmaan (radhiyallahu anhu). He was also the Imaam of the Jaami Masjid where he led the Salaat daily five times. He requested Hadhrat Abu Zarr (radhiyallahu anhu) to lead the Salaat saying:

*"You are superior to me."* Hadhrat Abu Zarr (radhiyallahu anhu) responded:

*"You are Uthmaan's representative and Uthmaan is better than myself. You are in his stead. It is therefore incumbent that you lead the Salaat."*

Thus, Hadhrat Abu Zarr (radhiyallahu anhu) performed Salaat behind a slave. This is the story of the events surrounding Hadhrat Abu Zarr and Hadhrat Uthmaan (radhiyallahu anhu). This is the story of these two noble Sahaabah of Rasulullah (sallallahu alayhi wasallam) - the story which has been completely distorted and painted with lies by the Shi'i enemies of the Sahaabah. The Sahaabah were human. They were not Ma'soom (infallible and sinless) as the Shiahs believe their Imaams were. They too at times were victims of human emotions. But, after all said and done, they always surfaced as the devotees of Allah Ta'ala. They are the men whom the Ahlus Sunnah honour, revere and love - every one of them. Hadhrat Uthmaan and Hadhrat Abu Zarr (radhiyallahu anhu) are our masters. We are their slaves. May Allah Ta'ala forgive us by virtue of their auspiciousness - Aameen - and again - Aameen.

And, may Allah Ta'ala forgive us for having embarked on this discussion of the errors of the Sahaabah - our Spiritual Fathers and our Masters. Circumstances constrained this discussion. The endeavour to defend the honour and uprightness of Rasulullah's Devotees compelled us to present this distasteful dissertation. May Allah Ta'ala destroy the vilifiers and the enemies of the Sahaabah (Ridwaanullah alaihim ajmaeen).

Indeed, these Shiah fabricators and enemies of Islam come within the scope of the Qur'aanic Aayat:

*"What! Do you worship what you have fabricated?"*

Indeed, they worship the idols of their lies which they have fabricated! Likewise, the story of Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu) is also a Shi'i fabrication. Neither did Hadhrat Muawiyah (radhiyallahu anhu) complain about him nor did Hadhrat Uthmaan (radhiyallahu anhu) summon him to Madinah. Now listen to the story of Ubaadah Bin Saamit (radhiyallahu anhu).

Hadhrat Muawiyah (radhiyallahu anhu) had attacked and conquered the island of Qirbis. Rasulullah (sallallahu alayhi wasallam) had predicted and praised much this jihaad campaign. Hadhrat Muawiyah (radhiyallahu anhu) sent the Khums (1/5th share) to Madinah and engaged himself in the distribution of the remainder. A group of the Sahaabah among whom was Ubaadah Bin Saamit (radhiyallahu anhu) sat one side to see if the distribution was done according to the Shariah. Meanwhile, they observed two men leading away two healthy donkeys. When Ubaadah (radhiyallahu anhu) questioned them, they said that the donkeys were presented to them by Hadhrat Muawiyah (radhiyallahu anhu) to allow them to proceed for Hajj. When Hadhrat Ubaadah (radhiyallahu anhu) told them that the donkeys were not lawful for them, they returned the animals to Hadhrat Muawiyah (radhiyallahu anhu) and explained what had transpired. Hadhrat Muawiyah (radhiyallahu anhu) sent for Hadhrat Ubaadah (radhiyallahu anhu) and asked for an explanation. Hadhrat Ubaadah (radhiyallahu anhu) said: "On the occasion of the battle of Hunain when

people were disputing about the spoils of war, Rasulullah (sallallahu alayhi wasallam) took a strand from a camel's hair, and I heard him say: ‘

From the spoils of war which Allah has awarded you, even this strand is not lawful for me except the Khums. And, even the Khums is spent on you.” Ubaadah (radhiyallahu anhu) added:

*“O Muawiyah! Fear Allah; Distribute the booty correctly and do not give more than his right.”*

Hadhrat Muawiyah (radhiyallahu anhu) said:

*“Distribute these spoils of war as you deem fit and set me free of its obligation. I shall be grateful to you.”*

Thus Ubaadah (radhiyallahu anhu) was placed in charge of distributing the spoils of war. On this occasion Hadhrat Abu Umaamah and Hadhrat Abu Darda (radhiyallahu anhuma) assisted in the distribution. This position remained until the end of Hadhrat Uthmaan's Khilaafat. Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu) finally died in Shaam. Until the end he remained with Hadhrat Muawiyah (radhiyallahu anhu). Similar accusations against Hadhrat Uthmaan (radhiyallahu anhu) in relation to other Sahaabah whom he allegedly maltreated and disgraced are structured on the basis of distortion and fabrications. All such accusations of Shiahs should be summarily discounted and dismissed as slanders motivated by hatred.

It should be borne in mind that mutual disagreement and disputes of the Sahaabah do not negate their lofty rank. Such disputes, especially political differences, are natural to human beings. The Sahaabah too were ordinary mortals who had to contend with their nafsani emotions. They too erred and sinned. The Ahlus Sunnah does not claim that the Sahaabah were Ma'soom (infallible and sinless) as the Shiahs propagate for their Imaams. Hence, no one should be surprised when hearing of the mutual quarrels of the Sahaabah.

As Muslims, we are required to respect, honour, revere and love all the Companions of Rasulullah (sallallahu alayhi wasallam). We have absolutely no right of sitting in judgement over Hadhrat Uthmaan (radhiyallahu anhu) or any other Sahaabah with whom he had any dispute. Allah will judge and decide such issues which are entirely beyond the jurisdiction of the Ummah. Suffice here to say that the claims of the Shiahs are the products of their evil hatred for the Sahaabah, and are invariably pure fabrication of half-truths and distortion of the true incidents and occurrences.

## **6. HADHRAT UTHMAAN WAIVED QISAAS**

Shiahs claim that Hadhrat Uthmaan (radhiyallahu anhu) refused to execute Ubaidullah Bin Umar (radhiyallahu anhuma) who had killed Hurmuzaan, who was accused of having plotted Hadhrat Umar's murder.

### **RESPONSE**

The Persian, Lu'lu, had carried out the assassination of Hadhrat Umar (radhiyallahu anhu). According to the Sahaabah, the plot was masterminded by Hurmuzaan, who had embraced Islam during the Khilaafat of Hadhrat Umar (radhiyallahu anhu). The Christian, Jafeenah was also involved in this vile plot. Thus, all three deserved to be killed. Executing Ubaidullah, the son of Hadhrat Umar (radhiyallahu anhu) who had avenged the death of his father was unthinkable and not permissible. There is no substance in this Shi'i claim.

## **7. HADHRAT UTHMAAN DID NOT PUNISH HIS GOVERNOR**

Uqbah Bin Walid, the governor of Kufaa appointed by Hadhrat Uthmaan (radhiyallahu anhu) who had consumed liquor was not punished.

### **RESPONSE**

This charge is false. Hadhrat Uthmaan (radhiyallahu anhu) had in fact instructed Hadhrat Ali (radhiyallahu anhu) to inflict the Hadd (flogging) on Uqbah. Hadhrat Ali (radhiyallahu anhu) instructed his cousin,

Abdullah Bin Ja'far to strike the lashes. This he had done in the presence of Hadhrat Uthmaan (radhiyallahu anhu).

#### 8. HADHRAT UTHMAAN FLED FROM THE BATTLEFIELD

Shiahs revile Hadhrat Uthmaan (radhiyallahu anhu) for having fled from the battlefield during the battle of Uhud.

#### RESPONSE

Besides a handful, all the Sahaabah were constrained to initially flee from the battle on the day of Uhud. This charge should be referred to all, not only to Hadhrat Uthmaan (radhiyallahu anhu). The fleeing of the Sahaabah on this occasion was, in fact, compelled by Allah Ta'ala as a lesson for them for having violated Rasulullah's order to remain guarding the vulnerable pass. In regard to this episode, the Qur'aan Majeed says:

***“Verily, shaitaan caused those who turned their backs away from you the day when the two armies met, to slip because of (the misfortunes) of what they had committed. And, verily, Allah has forgiven them. Most certainly Allah is Most Forgiving, Most Merciful.”***

The following facts are significant:

- (a) The loss of morale resulting in the rout was the product of the negligence of the Sahaabah.
- (b) Allah Ta'ala designed this to happen, so that the Sahaabah derive a lesson therefrom.
- (c) The 'fled' was temporary. They did not entirely abandon the battlefield.
- (d) Almost immediately after the confusion, they rallied, attacked and decisively defeated the enemy.
- (e) The Qur'aan categorically states that Allah Ta'ala has forgiven them.

No one has the right to criticize any person who has been forgiven. The error has been obliterated. It cannot and may not be cast into the face of the Sahaabah. Furthermore, of what benefit is it to the Shiahs if Hadhrat Uthmaan (radhiyallahu anhu) had fled? Hadhrat Abu Bakr and Hadhrat Umar (radhiyallahu anhumah) had remained steadfast. They were not amongst those who had fled. But, their firmness does not acquire for them any Shi'i accolades. The Shiah charge against Hadhrat Uthmaan (radhiyallahu anhu) is therefore, stupid and childish designed to confuse and mislead people of childish minds.

#### DISTORTION AND FABRICATION

Besides their accusations and slander levelled against the first three Khulafa of Rasulullah (sallallahu alayhi wasallam), the Shiahs have neither spared the noble wives of Rasulullah (sallallahu alayhi wasallam) nor his other Sahaabah.

Our responses to the charges against the Khulafa will illustrate the falsehood Shias knit into the fabric of their slander. They employ the same evil and satanic gimmicks in their charges against all the other Sahaabah. Further dilation on their false accusations is really superfluous. Their charges of falsehood are monotonous and ridiculous. We shall, therefore, pass by their falsities levelled against the other Sahaabah. The stock response to all Shi'i charges and false accusations is distortion, fabrication and lies.

## THE TRUTH CANNOT BE CONCEALED

### THE FIRST INFALLIBLE IMAAM OF SHIAHS LAUDS THE SAHAABAH

The Shi'i book of the highest authority, Nahjul Balaagah, narrates the following glowing praise for the Sahaabah which was made by Hadhrat Ali (radhiallahu anhu) :

"Where are those who rushed when the call (for Jihaad) was made in the name of Islam – those who practised whatever they read in the Qur'aan – those who ran towards the battlefield like an agitated she-camel runs towards her young one, whenever they were called to fight – those who unsheathed their swords and surrounded their enemy in an unprecedented burst of discipline. Some of them were slain and some survived. They neither congratulated those who survived nor mourned those who died. They were such men whose eyes became weak from excessive crying (in fear for Allah); whose bellies caved in on account of fasting; whose lips dried up due to prayers; whose complexions turned pale on account of wakefulness. Those were the men whose faces reflected the light of Men of Taqwa – oh!

Those were the departed brothers of mine. It is our privilege to adore and admire them and to bite our hands in the memory of their separation."

The incongruity and absurdity of the Shiah slander and vilification should now be manifest.

## THE SHIAH SOURCES OF LAW SHIAHS AND THE QUR'AAN

Although Shiahs believe that the primary source of Islam is the Kitaab of Allah, viz. The Qur'aan, they do not accept the authenticity of the Qur'aan Majeed of the Ahlus Sunnah Wal Jama'ah. By Kitaabullah, they mean the Qur'aan which reaches them from an 'infallible' Imaam. But, no one possesses this supposedly authentic Qur'aan because according to Shi'i teaching Imaam Mehdi will appear with the true Qur'aan when he emerges from his concealment. They believe that he has been in hiding since the past few centuries.

Since Shiahs preach that the Sahaabah - Nauthubillah - the narrators and transmitters of the Qur'aan had become murtads, the Qur'aan they have narrated is not authentic. Shiahs attribute the following falsehood to Hadhrat Ali (radhiyallahu anhu):

*"Verily, the Sahaabah became murtads after Nabi (sallallahu alayhi wasallam) except four."*

In one narration it appears: *"Except six."*

They brand Hadhrat Uthmaan (radhiyallahu anhu), the compiler of the Qur'aan in its present form, a murtad and the usurper of the Khilaafat. They, therefore cannot and do not accept the authenticity of the Qur'aan compiled and transmitted by the thousands of Sahaabah. Shiahs believe that the Qur'aan of the Ahlus Sunnah is just like the present Taurah of the Jews and the Injeel of the Christians. Shiahs believe all three Books are equal in interpolation and falsehood. Thus, according to Shiahs the Qur'aan which the Ahlus Sunnah have is not the primary source of the Shariah. In fact, it has no position in Islam, and has to be discarded and assigned to the category of the previous abrogated scriptures.

(1) The Shi'i authority, Al-Kulaini states:

*"Verily, the Qur'aan which Jibraeel brought to Muhammad (sallallahu alayhi wasallam) consists of 17, 000 Aayats."*

*".....This is not the Kalaam of Allah. In fact, it has been altered from its originality."*

Muhammad Bin Nasr narrates from Abi Abdillah who said:

*"There were in (Surah) Lam Yakun the names of 70 men of the Quraish - their names and the names of their forefathers."*

Sa'lim Bin Salimah said:



*"A man recited (the Qur`aan) to Abu Abdullah while I was listening to him reciting some words of the Qur`aan that were not like that which the people recited. Abu Abdullah said: 'Stop! Refrain from this Qiraat. Recite like the people are reciting until the appearance of the Qaa-im (i.e. Imaam Mahdi). When the Qaa-im appears, then recite the Book of Allah according in his way." Hakam Bin Utbah said:*

*"Ali Bin Hussain recited the Aayat: '**We did not send before you (O Nabi!) any Rasool, nor a Nabi nor a Muhaddath...**' He said: 'Ali Bin Abi Taalib was the Muhaddath."*

Muhaddith means a person who is inspired by Allah. In this claim, the word has been added after the word in the Aayat.

Muhammad Bin Al-Jahm Al-Hilaali and others narrate that Abu Abdullah said:

*"The words are not the Words of Allah. These have been fabricated. The revealed words are:*

*"Imaams - they are holier than your Imaams".*

(2) Some Surahs, eg. Surah Wilaayah, have been deleted in toto.

(3) From some Surahs the greater part has been deleted, eg. Surah Ahzaab. According to the Shiahs Surah Ahzaab was just as lengthy as Surah An`aam. All virtues and excellences of the Ahl-e-Bait and the Imaams were deleted from Surah Ahzaab.

(4) The word supposedly preceding has been deleted

(5) The phrase has been deleted from the Aayaat. "Apprehend them! Verily they will be questioned about the Wilaayat of Ali."

(6) The words("Destruction to you, Bani Umayyah") were deleted from the end of the Aayat

(7) The words ("With Ali Bin Abi Taalib ") were deleted from the end of the Aayat:

The above falsities and many more have been written by the Shi'i, Ibn Shahr Ashoob Maazindaraani in his book, Mathaaleeb.

(8) The following narrations in the Shi'i book, Al-Kaafi, illustrates the Shi'i denial of the present Qur`aan-that the Qur`aan which the Sahaabah possessed was not the true Qur`aan:

*" Imaam Ja`far Saadiq said: 'When Ali-alayhis salaam-brought and competed it (the Qur`aan) he came to the people (i.e. the Sahaabah) and said to them: This is the book of Allah Azza Wa Jal, as Allah has revealed it to Muhammad (sallallahu alayhi wasallam). The people said: This volume with us contains the Qur`aan. We are not in need of it (i.e. the Qur`aan of Ali). Then he (Ali) said: By Allah ! After this day you will not see it."*

(9). Which is the true Qur`aan ? Kulyaani, narrates the following statement which he attributes to Imaam Baaqir: *"None among mankind but a great liar claims that he has compiled the whole Qur`aan as it was revealed. No one compiled it nor memorised it as Allah revealed each, but Ali Bin Abi Taalib and the Imams after him."* [Al-Kaafi]

This clear statement categorically refutes the validity and authenticity of our Qur`aan. It is clear from the statement that according to Shi'i belief: All who claimed to have compiled the true Qur`aan are great liars.

None besides Hadhrat Ali (radhiyallahu anhu) and the Shi'i Imams, compiled the Qur`aan. Only Hadhrat Ali and the Shi'i Imams were Huffaaz. Only they had memorised the Qur`aan all others who claim to have memorised the Qur`aan are liars.

(10) Al-Kulyaani, the 'celebrated' Shi'i Muhaddith and theologian attributes the following narration to Imam Ja`far Saadiq who is regarded by the Shiahs as one of their Imaams:

*" When the Qaa-im (i.e. Imam Mahdi) appears, he will recite the book of Allah Azza Wa Jal in its correct form and he will bring out that Mus-haf (Qur`aan) which Ali-alayhis salaam-wrote."* [Al-Kaafi]

*"None but the Imaams - alaihis salaam - compiled the whole Qur'aan."* [Al-Kaafi]

(11) According to Shi'ism, Hadhrat Ali (radhiyallahu anhu) took the Qur'aan into concealment and there, in a cave, it remains to this day. The following statement appears in this regard in Al-Kaafi:

*"He (Ali) said: By Allah! You will never see it after this day of yours."*

Shi'ism teaches that ;

I. The true Qur'aan was compiled by only Hadhrat Ali (radhiyallahu anhu), but was rejected by Hadhrat Abu Bakr, Umar and the rest of the Sahaabah.

II. The true Qur'aan was hidden by Hadhrat Ali (radhiyallahu anhu) who passed it on to the next Imaam who in turn passed it on to the succeeding Imaam until it reached the 12th Imaam Mahdi.

III. The true Qur'aan is in Imaam Mahdi's custody and Imaam Mahdi is hiding in some cave. When Imaam Mahdi appears, he will produce the true Qur'aan.

(12) In the Shi'i Qur'aan The following narration attributed to Imaam Ja'far Saadiq appears in Al-Kaafi:

*"Abu Abdullah (alaihi salaam) said:*

*'Verily the Qur'aan which Jibraeel (alaihi salaam) brought to Muhammad (sallallahu alaihi wasallam) consists of 17 000 Aayats.'*

In view of the fact that the Qur'aan which the Ummah knows, has just over 6 000 Aayats, the Shi'i Qur'aan is almost thrice the size of the Qur'aan Majeed. The logical conclusion stemming from the Shi'i claim made in the aforementioned citation is that approximately two thirds of the Qur'aan Shareef have been discarded and destroyed. Pursuing this claim, Allaama Qazweni, the Shi'i commentator of Al-Kaafi; explains:

*"The purport of Imaam Ja'far Saadiq's statement is that a great part of the original Qur'aan has been omitted and that (original Qur'aan) is not among the well-known present texts of the Qur'aan."* [Sharhul Kaafi – Baab Fadhli Qur'aan]

(13) In Ihtijaaj Tabresi which the Shi'i clergy regards as one of the most authentic and highly-placed books of Shi'ism. Hadhrat Ali (radhiyallahu anhu) is alleged to have said that between two particular verses of the Qur'aan, more than one third of the Qur'aan was excised by the Sahaabah. The following lie is attributed to Hadhrat Ali (radhiyallahu anhu) by the Shiah priest:

*" This pertains to what I had mentioned earlier regarding the omission from the Qur'aan by the Munaafiqeen (hypocrites). Between the statement "fil Yataama" and "Nikahin Nisaa" more than one third of the Qur'aan has been excised."* [Ihtijaaj Tabresi]

(14) According to Shi'ism, there is no resemblance between the Shi'i Qur'aan and the Qur'aan which is in the possession of the Ummah of Islam. This fact is proclaimed unequivocally by the "celebrated" and highly placed Shi'i authority, Al-Kulyaani who records in his Usool-e-Kaafi the following narration:

*"Abu Abdullah (alayhis salaam) said: 'Verily, with us is the Qur'aan of Faatimah. What do they (the Sunnis) know about the Qur'aan of Faatimah? It is the Qur'aan which is thrice the size of your (Sunnis) Qur'aan. By Allah! In it (the Shi'i Qur'aan) there is not a letter (harf) of your (Sunni) Qur'aan."* [Al-Kaafi and Saafi]

(15) Among the arguments in substantiation of the Shi'i clai of a fabricated Qur'aan, Noori presents the following: *"Fourthly, are the specific narrations which explicitly assert or imply that the Qur'aan is like the Taurah and Injeel regarding fabrication and alteration in it. (These narrations) indicate that in the domination of those Munaafiqeen (a reference to Hadhrat Abu Bakr and Umar) who settled as leaders over the Ummat is the way followed by Bani Israeel in the matter of the Taurah and Injeel. This is an independent proof for the claim that the Qur'aan has been tampered with."* [Faslul Khitaab]

(16) Expounding the Shiah claim, Noori Tabresi states: "Sayyid Muhaddith Al-Jazairi (a Shi'i authority) said in this book, 'Al-Awaar': 'Our authorities are unanimous on the authenticity and verifications of the Mustafeed (a Hadith category) narrations, which explicitly indicate that interpolation occurred in the Qur'aan in regard to statements, content matter and diacritical signs. Yes, Murtadha, Saadiq and Shaikh Tabresi have differed in this matter.'" [Faslul Khitaab]

There are many more Shi'i 'evidences' and baseless claims propagating the kufr of a fabricated Qur'aan.

Write to the Y. M. M. A.

[ymmaza@gmail.com](mailto:ymmaza@gmail.com)

P. O. Box 18594

Actonville, 1506

Benoni, South Africa for the following booklets:

THE TRUTH ABOUT SHI'ISM - PART 1

THE TRUTH ABOUT SHI'ISM - PART 2

WHO ARE THE SHIAH?

#### **ALI'S PRAISE FOR THE SAHAABAH**

**While Shiah labour arduously and slanderously to revile the Khulafaa-e-Raashideen in particular, and to display them as the enemy of the Ahl-e-Bait, Hadhrat Ali (radhiallahu anhu) the Chief of the Ahl-e-Bait, says:**

**"I have seen and associated with the Sahaabah of the Nabi (sallallahu alayhi wasallam) none of you is like them. During the daytime they were creased and ruffled (their garments were simple and patched) while during the nights they melt and prostrated before Allah, lowering their cheeks and foreheads as a mark of reverence. When they perform Salaat, they stood like silent statues absorbed in the visualisation of the Hereafter. Tears trickled down their cheeks in streams moistening their garments when they remembered Allah. They appeared anxious and fearful - between hope of reward and fear of punishment, and they shook like trees in storms and tempests."**

**This narration of Hadhrat Ali's praise of the Sahaabah is recorded in the highly placed Shiah Book, Nahjul Balaaghah.**

### **KHABAR**

The second source of religious law according to Shiah is Khabar or narration. The massive treasure of Rasulullah's Hadith is excluded since all the Sahaabah excepting four or six, are Murtads in terms of Shiah kufr theology. Shiah, therefore have to confine themselves to only the khabar of their so-called Ma'soom (infallible and sinless) Imaams. However, the numerous Shi'i sects differ vastly in the determination of their Imaams. While some Shiah's believe certain persons to be infallible Imaams, other Shiah brand the same Imaams as Kaafir. It is quite understandable that the four or six Sahaabah accepted by Shiah could not possibly have conveyed to posterity the wealth of many thousands of Ahaadith presented to the Ummah by Rasulullah (sallallahu alayhi wasallam) over a period of 23 years. Thus, unlike Sunnis, Shiah have no authentic Hadith literature. What they do have, are volumes of fabrications which they cannot substantiate either rationally or narrationally since all the Sahaabah- the very first links into chain of transmission

emanating from Rasulallah (sallallahu alayhi wasallam) had been refuted, rejected and condemned as Kaafirs, Murtads, frauds and fabricators by Shiahs.

## IJMA

While Shiahs assert Ijma as a source of religion, in reality there exists no such institution among them. When they have until today not attained consensus (Ijma) on their pivotal doctrine of Imaamat, their very claim of Ijma is baseless. Ijma without a Ma'soom Imaam's medium cannot be valid in Shi'ism. But, there exists vast difference among them regarding the Imaams themselves. Shiahs have no huge body of Sahaabah whose consensus they could cite to prove confirmation of a law in terms of Ijma.

The conflict among Shiahs on the question of Ijma is great. There exists numerous laws among them for which they claim Ijma, but in reality differences in these laws abound. Ijma is inextricably interwoven with a large body of authentic narrators. But, this does not exist amongst Shiahs because they have destroyed to the very first fundamental basis of narration, viz. The Sahaabah. There is no Ijma on which they can base the Imaamat and infallibility of any of the Imaams. There is no Ijma by which Shiahs can prove the Risaalat (Prophethood) of Rasulallah (sallallahu alayhi wasallam). In reality, they simply have no such institution as Ijma in spite of their claim.

It should now be abundantly clear that the Shariah presented by Shiahs is an extremely flimsy paper structure. In fact, it is a mirage- a phantom. They lack sound evidence for substantiating even their fundamental doctrines of belief, leave alone the innumerable particulars pertaining to Fiqh (jurisprudence). Shiahs have no Qur'aan-the imagined "true" Qur'aan is in some imaginary cave with some imaginary Imaam who disappeared on account of fear more than 1 200 years ago when he was a child of about eight years.

Shiahs have no reliable Hadith basis-all those who narrated the Hadith of Rasulallah (sallallahu alayhi wasallam), viz. the thousands of Sahaabah, are branded Murtads and frauds.

In the absence of these two fundamentals of Islam, Shiahs have no Divine Deen and Shariah

## THE HADITH OF THE TWO WEIGHTY THINGS

Rasulallah (sallallahu alayhi wasallam) said:

*"Verily, I am leaving among you two weighty things. If you adhere to it firmly after me, you will never go astray. The one is greater than the other- the Kitaab of Allah (i.e. the Qur'aan) and my progeny, the Ahl-e-Bait."*

Despite the fact that Shiahs have neither authentic narrational nor rational proof for the authenticity of the abovementioned or for any other Hadith, they nevertheless irrationally are unanimous with the Ahlus Sunnah in acceptance of the authenticity of this Hadith. We shall, therefore, proceed with the refutation of Shi'ism on the basis of this common premise - i.e. the aforementioned Hadith accepted by both groups.

Shiahs concede on the basis of this Hadith that those who do not adhere to the two weighty things mentioned in this Hadith are astray. For saving the Ummah from deviation and perdition, Rasulallah (sallallahu alayhi wasallam) has assigned us to the Qur'aan and the path of his family. It follows logically that those whose Deen and belief are in conflict with these two weighty objects will necessarily be astray and plodding the path of Baatil (falsehood). Those who deny, dishonour or refute these two weighty things of fundamental importance are Kaafir and the enemies of Allah and His Rasool (sallallahu alayhi wasallam). It now devolves on us and on all sincere and unbiased people to investigate and search for the truth in the light of the guidance and directive of the Hadith which is the subject of this chapter's discussion. Do Shiahs adhere to the Divine directive of this Hadith or the Sunnis? Do Shiahs reject it or Sunnis?

To acquire the truth, it is imperative that the searcher of Allah's Path divests himself of all bias. The search by the light of the Torch of Guidance of this Hadith is interesting, revealing, surprising and shocking. Authoritative Shiah records and books have been cited to facilitate the search for the truth.

## 1. KITAABULLAH - THE QUR`AAN

It has already been earlier shown and conclusively proven that Shiahs-all sects without exception unanimously (by way of their Ijma or consensus) refute and reject the Qur`aan which in their opinion and belief is in the same category as the interpolated, altered and fabricated versions of the Jewish and Christian Scriptures. It is not a book which can be utilised to establish Aqeedah (belief) and Shariah (Divine law).

They categorically assert:

- I. That a very great portion of the Qur`aan has been deleted.
- II. Numerous Aayats and whole Surahs have been excised.
- III. Numerous verses which are Naasikh or abrogators of laws have been deleted.
- IV. Numerous verses which are Mukhassis or verses making exceptions to the general law, have been deleted.
- V. The narrators and transmitters of the Kitaabullah (viz. The Sahaabah) have all, except six, reneged from Islam and became Kaafirs after the demise of Rasulullah (sallallahu alayhi wasallam).
- VI. The compiler of the Qur`aan in its present systematic form, viz. Hadhrat Uthmaan (radhiyallahu anhu) was a Murtad, usurper, fraud, Kaafir, etc., etc. - Nauthubillah!

This then is the nature and reality of the Qur`aan according to the Shiahs.

## 2. AHL-E-BAIT

The word in the Hadith used by Rasulullah (sallallahu alayhi wasallam) to describe his family is Itrat (My family). In the unanimous opinion of the lexiconographs and experts of Arabic, itrat means family members.

Shiahs vilify and denounce certain members of the noble family of Rasulullah (sallallahu alayhi wasallam). They regard some of Rasulullah's relatives as being part of the Nabi's itrat while excluding others. The following close family members are excluded from the itrat or Ahl-e-Bait of Rasulullah (sallallahu alayhi wasallam) by Shiahs:

- (a) Hadhrat Abbaas (radhiyallahu anhu), Rasulullah's paternal uncle, and his children.
- (b) Hadhrat Zubair (radhiyallahu anhu), Rasulullah's paternal aunt's son (i.e. cousin).
- (c) The majority of the progeny of Hadhrat Faatimah (radhiyallahu anha) is considered as enemies, e.g. Zaid Bin Ali Bin Hussein, the grandson of Hadhrat Hussein (radhiyallahu anhu). He was a great Alim and saint martyred by the people of Marwaan. His son, Yahya Bin Zaid (rahmatullahi alayhi) is regarded an enemy. Ibrahim Bin Musaa Kaazim and Ja'far Bin Musaa Kaazim are similarly denounced. The Shiahs have branded the latter, Kath-thaab (great liar) while in reality he was a great Wali. Hadhrat Baayazid (rahmatullah alayh) acquired the path of Tasawwuf from him. (The claim that Hadhrat Baayazid Bustaami - rahmatullah alayh- was the mureed of Hadhrat Ja'far Saadiq is false).

Ja'far Bin Ali, the brother of Imaam Hasan Askari is also given the title, Kath-thaab. Hasan Bin Hasan Muthanni, his son Abdullah and his (Abdullah's) son Muhammad are branded Murtad and Kaafir. The following are also declared Murtad and Kaafir:

Ibrahim Bin Abdullah, Zakariyyah Bin Muhammad Baaqir, Muhammad Bin Abdullah Bin Hussein Bin Hasan, Muhammad Bin Qaasim Bin Hasan and Yahya Bin Umar (the grandsons of Zaid Bin Ali Bin Hussein) - rahmatullahi alayhim.

The Sayyids of the Hasan and Husseini lines, who accept Zaid Bin Ali as the Imaam are said to be deviates.

The Jamhoor or majority of the Ithna Ashri (Twelvers) Shiahs believe these followers of Zaid Bin Ali to be Kaafirs and destined for everlasting damnation in Jahannum.

The abovementioned are all the progeny of Hadhrat Faatimah (radhiyallahu anha).

(d) A group of the Ithna Ashris believe that Hadhrat Abbaas, Rasulullah's paternal uncle would be among the people of A'raaf stationed between Jannat and Jahannum. Some Shiahs again say that after receiving severe punishment he would be saved by the intercession of his forefathers. But, even on the basis of their own principles this belief is evil, accursed and absurd because the intercession of Kuffaar is unanimously unacceptable.

Furthermore, there is no logical reason in terms of Shi'i principles for Hadhrat Abbaas (radhiyallahu anhu) to be stationed in A'raaf because one who denies Imaamat is doomed to everlasting perdition in Jahannum.

Another incongruity of the Shiahs is their assignment to Hell of the friends of Hadhrat Ali (radhiyallahu anhu) in spite of their teaching: *"The lover of Ali will not enter the Fire."*

(e) Hadhrat Aishah and Hadhrat Hafsa (radhiyallahu anhuma) are considered Kaafirs and remembered with the vilest epithets. From the aforementioned brief account of the Shi'i attitude towards the Book of Allah (Qur'aan) and the Family (Itrat) of Rasulullah (sallallahu alayhi wasallam) it will be understood that in spite of their vociferous slogans claiming adherence to the two weighty objects, they are in reality its worst and vilest deniers. Shiahs have in entirety refuted the pivotal basis of Islam, viz. The two weighty objects, mentioned in the Hadith. Their kufr should thus be manifest and conspicuous.

### THE QUR'AAN'S SEAL ON THE SUPERIORITY OF THE SAHAABAH

**Declaring the superiority of the Sahaabah, the Qur'aan Majeed says:**

**" Those among you who had spent (in the path of Allah) and fought (waged Jihaad) before the conquest (of Makkah) are not equal to – they are greater in rank than those who spent and fought thereafter (i.e the conquest ) However, Allah has promised goodness for (them) all. Allah is aware of what they do." [Surah hadeed]**

**While every man who does acts of piety will be rewarded, the rank of the Sahaabah is loftiest.**

**In spite of the Qur'aan explicitly and categorically declaring the superiority of the Sahaabah and Allah's pleasure for them, the Shia's claim that these illustrious souls are Munaafiqeen, Mushrikeen, Frauds and inmates of Jahannum- Nauthubillah!**

## THE SHIAH VIEW OF HADHRAT ALI (RADHIYALLAHU ANHU)

Shiahs believe that Hadhrat Ali (radhiyallahu anhu) is the first and greatest of all their infallible Imaams appointed divinely by Allah Ta'ala. He has the complete knowledge of whatever transpired in the past from the very inception of creation, as well as all-embracing knowledge of the future. In spite of his divine status, in terms of Shi'i logic, Hadhrat Ali (radhiyallahu anhu) because of fear, was constrained to accept the Khilaafat of the first three Khulafa and obey their instructions against his wishes.

On account of fear he was constrained to give his daughter, Umm-e-Kulthoom in marriage to Hadhrat Umar (radhiyallahu anhu). According to Shi'i consensus Hadhrat Umar (radhiyallahu anhu) was not a Muslim. He was a Murtad and a Kaafir of the worst and vilest order, who will be exhumed from his grave by Imaam Mahdi, hung on a tree together with Hadhrat Abu Bakr (radhiyallahu anhu) and their naked bodies flogged.

Shi'i religious principles do not recognise marriage with Murtads and Kaafirs. Thus, Umm-e-Kulthoom's nikah to Hadhrat Umar (radhiyallahu anhu) was not valid. This leads to the logical conclusion that Hadhrat Ali (radhiyallahu anhu) assigned his daughter - Rasulullah's granddaughter - into perpetual zina (fornication) - Nauthubillah! Precisely for this reason do Shiah authorities aver: "This was the first vagina usurped from us."

Nauthubillah! The vilest specimens of immoral people are not expected to express themselves so vulgarly about their holy personages.

In this vile and filthy comments, Shiahs imply that their very first and greatest infallible Imaam, Hadhrat Ali (radhiyallahu anhu) consented to such vile and immoral manipulation of his daughter by a Murtad. - Nauthubillah! Allah save us from such vile kufr.

This view and implication are not confined to Hadhrat Ali (radhiyallahu anhu). The corrupt conclusions are extended to all the Imaams and other personages of the Ahl-e-Bait who had consented to the marriage of their daughters to men regarded as Murtads and Kaafirs according to Shi'ism, eg. Hadhrat Sakeenah (radhiyallahu anha) was married to Hadhrat Mus'ab Bin Zubair (radhiyallahu anhu).

If there had existed the issue of kufr and nifaaq as alleged by the Shiahs, the offspring of Hadhrat Ali (radhiyallahu anhu) would never have married among the Sahaabah branded as Kaafir and Murtad by the Shiahs. The following are examples of the daughters of the 'infallible' Imaams marrying alleged murtads and kaafirs:

- . Hadhrat Umar (radhiyallahu anhu) regarded as the worst enemy by Shiahs, was married to Umme-e-Kulthoom, the daughter of Hadhrat Ali (radhiyallahu anhu), the first and highest 'infallible' Imaam of the Shiahs.

- . Ramlah, daughter of Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) married to Muawiyah Bin Marwaan Ibnul Hakam.

- . Khadijah, another daughter of Hadhrat Ali (radhiyallahu anhu) married Abdur Rahman Bin Aamir Umayyah. His father was Aamir Bin Kuraiz, governor of Basrah appointed by Hadhrat Muawiyah (radhiyallahu anhu). He had participated in the battle of Jamal against Hadhrat Ali (radhiyallahu anhu).

- . Similarly, the daughters of Hadhrat Hasan and Hadhrat Hussein (radhiyallahu anhum) married in the tribe of Banu Umayyah, the tribe of Hadhrat Muawiyah (radhiyallahu anhu).

- . In the same way the daughters of the Umayyah tribe married with the sons of the Haashimi tribe in general, and in particular with the offspring of Hadhrat Ali (radhiyallahu anhu).

- . Sakeenah, the daughter of Hadhrat Hussein (radhiyallahu anhu), the third 'infallible' Imaam of the Shiahs, was married to Zaid Bin Amr Ibn Uthmaan (radhiyallahu anhu).

. Nafeesah, the daughter of Zaid Bin Hasan (radhiyallahu anhu), the second 'infallible' Imaam of the Shiahs, married the Ummayyah Khalifah, Walid Bin Abdul Maalik Bin Marwaan.

Even Shiah authorities acknowledge the incidence of intermarriage in profusion between the offspring of the Ahl-e-Bait and those whom they (the Shiahs) brand as Munaafiq, Kaafir, and Murtad. These inter-clan marriages adequately rebut the Shiah claim that the Sahaabah besides the Ahl-e-Bait had become renegades (Murtaddeen) after the demise of Rasulullah (sallallahu alayhi wasallam) and that they were Munaafiqeen (hypocrites) during his lifetime. How could it be conceivable for 'infallible' Imaams such as Ali, Hasan and Hussein to allow their daughters to marry those whom Shiahs believe to be Murtads and the worst enemies of Rasulullah (sallallahu alayhi wasallam) and of Islam?

### THEIR VILE SLANDER

**Now read, ponder and marvel at the undermentioned fabrication and slander of the Shayaateen in Shi'i clothing:**

**"Ibn Abbaas said: 'Then they (the Sahaabah) had consultations among themselves. (They said:) As long as this man (Ali) is alive, our affairs will be in a sorry mess (i.e. he will thwart us) we shall never feel secure. Abu Bakr chipped in: 'Who among us will kill him?' Umar replied: 'Khalid bin Walid.' Both sent for him.**

**They then said to him (Khalid): 'What do you think of the responsibility we have placed on you?' He said: 'You two can trust me with anything you like. By Allah! If you assign me to murder Ali, I shall do it.' Both of them replied: 'This is what we want.' He said: 'I am ready for it.'**

**Abu Bakr explained: 'When we are on our feet during the morning prayers, you should stand beside him with a sword and smite his neck as he finishes his prayers.' He (Khalid) replied: 'Well said.' ....."**

[The Shiah book, Kitaab Salim bin Qaisul Amr, pages 256/7 —Extracted from the book, SHIAHS IN THE HOUSE OF ALI, by Ihsaan Elaahi Zaheer]

This is the official opinion of the illustrious Companions (Sahaabah) of Rasulullah (sallallahu alayhi wasallam). May Allah Ta'ala rain down His Curse on these enemies of Rasulullah (sallallahu alayhi wasallam).

### BELITTling THE AMBIYAA

The Ambiyaa (alayhimus salaam) - the chosen messengers of Allah Ta'ala -are the highest and noblest of Allah's creation. Every Muslim is aware that Allah Ta'ala Himself chose the Ambiyaa and dispatched them to guide mankind and jinnkind. No Wali or Imaam can attain the lofty ranks of a Nabi. The piety, knowledge and status of the Ambiyaa cannot be acquired by personal acts of ibaadat and effort.

Shi'i narrations lead to the inescapable conclusion that their "infallible" Imaams are higher than even the Ambiyaa (alayhimus salaam). In fact, many of them explicitly state this kufr belief. Khomeini, the acknowledged authority of Shi'ism of this age says:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imaams, not even the cherubim or the prophets." [Writings and declarations of Khomeini: Islam and Revolution]

(Cherubim refers to Hadhrat Jibraeel-alayhis salaam).



The Shi'i authority, Shaikh Ibn Baabawayh states in Ambaan:

"Ibn Abbaas narrated from the Nabi (sallallahu alayhi wasallam) that when he was taken on the Mi'raj, his Rabb said after having spoken: 'Verily, you are My Rasool unto My creation and verily, Ali is the Wali, the Ameerul Mu'mineen. I have taken a pledge from the Ambiyaa, My angels and from My entire creation on the Wilaayat of Ali."

This fabrication of the Shi'i liar implies that all the Ambiyaa were made subservient to the jurisdiction of Hadhrat Ali (radhiyallahu anhu).

The same Shi'i fraud and liar, Baabawayh says in his Ambaan:

"He found in a letter of Abu Muhammad Al-Hasan Al-Askari.....

'I seek the protection of Allah from such people (i.e. the Sahaabah) who had deleted (from the Qur'aan) the muhkam verses of the Kitaab and who forgot the Lord of the lords and the one who will give (the Ummah) to drink from Kauthar on the Day of Reckoning, and who forgot the Fire which is a Great Calamity and who forgot the Abode of the Bounties of the Pious. We (i.e. the Imaams) are the most pious. Among us is Nubuwwat, Wilaayat and honour. We are the beacons of guidance and the powerful ring. The Ambiyaa gained (guidance and celestial light) from our noor and they followed in our footsteps."

The kufr of this fabrication and absurd nonsense is quite manifest. We need not dilate on it. Muhammad Bin Ya'qub Kulaini narrates the following fabrication attributed to Abu Ja'far:

"Ameerul Mu'mineen (i.e. Hadhrat Ali) said while on the Mimbar in Kufaa: 'No one besides Ahmad (sallallahu alayhi wasallam) will be in front of me. Verily, all the angels, all the Rusul (Prophets) and souls will be behind us (Imaams)."

The Shi'i Shaikh Baabawayh states:

"In Ma-aanil Akhbaar it appears - Khalid Bin Yazeed narrated that Ameerul Mu'mineen said:

'On the day of Qiyaamah I shall be on a lofty stage below the stage of the Nabi. However, the Ambiyaa and the Rusul will be below us (Imaams) on the ladder (of loftiness)."

The above fabrications are samples of many similar Shi'i lies and falsehood forged to belittle the ranks of the Ambiyaa and to convey the kufr of the superiority of those whom Shiahs believe to be their infallible Imaams.

### **FEET SHOULD NOT BE WASHED DURING WUDHU**

Shiahs deny the validity of washing the feet during wudhu. According to Shi'ism, washing the feet during wudhu is not permissible. Instead of washing, they claim that making masah on the feet is compulsory. In spite of the irrefutable Qur'aanic and Ahaadith evidence on the basis of which washing the feet is established, Shiahs claim that it is sinful and in conflict with the Qur'aan to wash the feet during wudhu. The degree of their dhalaal (deviation into kufr) could be gauged from this kufr deduction.

### **SLANDERING HADHRAT AADAM (ALAYHIS SALAAM)**

Regarding Hadhrat Nabi Aadam (alayhi salaam) the Qur'aan Majeed says:

**"And (remember) when Allah said to the Malaaiikah (angels): 'Verily, I shall be creating on earth a Khalifah (i.e. representative).'" [Surah Baqarah]**

After Hadhrat Aadam (alayhi salaam) had repented for having committed the error of eating from the forbidden tree, Allah Ta'ala forgave him and elevated him to even higher states of divine proximity. The Qur'aan says:

**“Then his Rabb ennobled him. Thus He accepted his repentance and guided him.”** Regarding the lofty rank of Hadhrat Aadam and other Ambiyaa (alayhimus salaam), the Qur'aan Majeed declares:

**“Verily, Allah chose Aadam, Nooh, the progeny of Ibrahim and the progeny of Imraan over the worlds.”**

While the Qur'aan and the Hadith of Rasulullah (sallallahu alayhi wasallam) maintained the loftiness of Hadhrat Aadam (alayhi salaam), Shiahs accuse and slander him in the vilest way. They accuse him of rebellion, jealousy, malice and all satanic attributes. They irrationally attribute his error to jealousy for the Shi'i Imaams, hence they preach that the Wrath of Allah overtook him. The Shi'i liar, Shaikh Ibn Baabawayh narrates in Uyoon-e-Akhbaar-e-Ridhaa the following falsehood which he brazenly ascribes to Rasulullah (sallallahu alayhi wasallam):

“Verily, when Allah honoured Aadam with the prostration of the angels and by entering him into Jannat, he said to himself: ‘I am the noblest creation.’ Then Allah Azza Wa Jal - called: ‘Raise your head, O Aadam!’ Look to the leg of My Arsh (divine Throne).’ He lifted his head and saw written on it:

‘There is no god but Allah; Muhammad is Allah’s Rasool, Ali is Allah’s Wali and Ameerul Mu’mineen, his wife, Faatimah is the leader of the women of the worlds; Hasan and Hussein are the leaders of the youth of Jannat.’

Aadam said: ‘O My Rabb, who are these?’ Allah - Azza Wa Jal - said: ‘These are from your progeny. They are better than you and My entire creation. If it was not for them, I would not have created you nor would I have created Jannat, the Fire, the heavens and the earth. Beware of looking at them with the eye of hasad (jealousy), for then I shall expel you from My Proximity.’ However, he (Aadam) looked at them with the eye of jealousy. Therefore, Allah overwhelmed him with shaitaan until finally he ate from the tree which Allah had forbidden him.”

In the following Shi'i narration, Hadhrat Aadam (alayhi salaam) is likened to Iblees:

“Muhammad Bin Safaar narrates that Abu Ja'far said that Allah said to Aadam and his progeny which He had extracted from Aadam's back:

‘Am I not your Rabb? And these are Muhammad Rasulullah, Ali, the Wali of Allah and Ameerul Mu’mineen and his representatives (i.e. the Imaams) after him, the administrators of My law. Verily, the Mahdi - I shall take revenge through his medium from My enemies; I shall be worshipped through his medium willingly and unwillingly.’

They said: ‘We accept and we testify.’ Aadam did not accept nor did he even have the intention of acknowledging this.”

Thus, the Shiahs have assigned Hadhrat Aadam (alayhi salaam) to the level of Iblees, who had rebelliously refused to obey Allah's command. But, the Qur'aan upholds and explicitly declares the lofty status of Hadhrat Nabi Aadam (alayhi salaam). Even the Ambiyaa have been expelled from the fold of Imaan by the Shiahs.

The person, Safaar whose son narrates this kufr was a Majusi (fire-worshipper). After embracing Islam, the evil of his Majusiyat remained in him and his children. He concealed his Shi'ism. His son (Ibn Safaar) attributes such narratives to the Imaams, which severely damage their integrity, eg. Narrations such as those condemning Hadhrat Aadam (alayhi salaam) who is acknowledged by even the Yahood and the Nasaara. While the Ahlus Sunnah detected and neutralized the evil plots of the fire-worshippers, the Shiahs fell into their trap and ruined their Aakhirah.

## IMAAMAT - EXTENSION OF NUBUWWAT

Many sects of Shi'ism overtly deny the finality of Rasulullah's Nubuwwat. Even those sects who profess to subscribe to the finality of Nubuwwat, in reality believe in the continuation of Nubuwwat after Rasulullah (sallallahu alayhi wasallam). They, however, camouflage this belief of kufr by describing it as Imaamat.

A close examination of the Shi'i concept of Imaamat will show that there is no difference between a Rasool, Nabi and a Shi'i Imaam. Hussein Bin Muhammad Ibn Jahoorul Qummi, the Shi'i states in Nawaadir:

"Muhammad Bin Sanaan narrates: 'I was by Ja'far. I then began discussing the differences of Shiahs.' He said: O Muhammad, verily Allah Ta'ala was always a lone unity. Then He created Muhammad, Ali, Faatimah, Hasan and Hussein. He then waited a 1000 ages. Thereafter He created other things. He showed them (i.e. Muhammad, etc.) the creation of these things. He ordered these things to obey them. He assigned their affairs (i.e. of the creation) to them (Muhammad and the Imaams). They may make lawful whatever they wish and unlawful whatever they wish."

Kulaini narrates the following from Abu Abdullah:

"Verily, Allah taught His Rasool respect until He established him over what He had intended. He then assigned to him (Muhammad) his Deen and said:

'Whatever the Rasool brings to you, adhere to it and whatever he forbids you of, abstain (from it).'

Whatever Allah has assigned to His Rasool, verily, He assigned to us (Imaams)."

Thus, Shiahs believe that their Imaams possess the right of legalizing and prohibiting things. In fact, Allah Ta'ala has handed the affairs of the creation to these Imaams according to Shi'i doctrine.

The foregoing statements of Shiahs show that the Imaams are on par with Rasulullah (sallallahu alayhi wasallam). There is absolutely no differentiation made between Rasulullah (sallallahu alayhi wasallam) and the Shi'i Imaams.

Montazeri, a leading Shi'i priest of Iran, made the following statement which was published in a special supplement of the Tehran Times dated 8th September 1982:

"Taking their position behind La-ilaha illallah, negating polytheism, idolatry, and exploitation in all forms, the monotheists revolted against injustice and oppression and cruelty from the time of Abraham to Muhammad to Ali. Abrahamic monotheistic religion, Muhammad's Islam and Ali's Shi'ism all originated from and are based on a belief in One God, that is negation of polytheism, idolatry and exploitation in all forms."

The implication in the above statement is quite clear. "Abraham's religion", "Muhammad's religion" and "Ali's Shi'ism", although originating from the same source and having common fundamental principles are different religions. What exactly is "Muhammad's Islam" and what is "Ali's Shi'ism"?

Ibrahim (alayhis salaam) and Muhammad (sallallahu alayhi wasallam) having different Shariahs is understandable, since both were Nabis in different epochs. But, is Muhammad's (sallallahu alayhi wasallam) religion apart from the religion of Ali (radhiyallahu anhu)? Hadhrat Ali (radhiyallahu anhu) was one of the highest among the Sahaabah. His Deen was nothing other than the Deen of Rasulullah (sallallahu alayhi wasallam). Why then do the Shiah priests use such expressions to convey the idea that Hadhrat Ali (radhiyallahu anhu) was a Nabi with a separate religion?

The above comments of Montazeri reveals the actual belief which the Shi'i priests hold in regard to Hadhrat Ali (radhiyallahu anhu). The unbiased reader will not be saved from gaining the impression that in the above-cited comments of the Shi'i priest, Hadhrat Ali (radhiyallahu anhu) has been equated to a Nabi and Shi'ism described as a separate religion apart from the Islam of Muhammad (sallallahu alayhi wasallam).

And, indeed, so it is. The Shi'i brand of Islam is not the Islam taught by Rasulallah (sallallahu alayhi wasallam) and his illustrious Sahaabah (radhiyallahu anhu).

Although the Shi'i clergy stop short of giving the title of 'Nabi' and 'Rasool' to Hadhrat Ali (radhiyallahu anhu) and those whom they considered to be members of the league of their Imaams, supposedly divinely appointed, they confer the office of Nubuwwat (Prophethood) on Hadhrat Ali (radhiyallahu anhu) and all the Imaams whom they regard as divinely appointed. Besides the word Nabi, and the word Rasool all other attributes of Nubuwwat and a Nabi are conferred to the Shi'i Imaams by the Shi'i priests. In fact, the doctrine of Imaamat of the Shiahs, is an extension of Nubuwwat, in all aspects but name. Like the Qadianis believe that the world cannot be without a man of the calibre of a Nabi, so too, believe the Shiahs. The only difference between the Shiah and

Qadiani conception of Nubuwwat in regard to the appearance of a Nabi after Muhammad (sallallahu alayhi wasallam) is that while the Qadianis have mustered up sufficient audacity to proclaim such a man as a Nabi, the Shiahs have not. They designate their man of Prophethood, an "Imaam" who in their religion possesses all attributes and qualifications of a fully-fledged Nabi. In this regard, Tabatabai, a leading Shi'ite priest writes in his book, "Shi'ite Islam":

" Human society can never be without the figure whom Shi'ism calls the Imaam whether or not he is recognised and known."

Who is the 'figure' or figures whom Shi'ism designate as "Imams"? What is their rank? What are their qualifications and attributes? A study of Shi'ite theology will establish that the Imaams of the Shiah religion are regarded as Ambiyaa or even greater than some Ambiyaa. Shi'ism regards the men

whom it describes as "Imams" to be prophets in every respect, but name. According to Shi'ism, a Nabi who came after Rasulallah (sallallahu alayhi wasallam) is called an "Imaam". Names do not change realities. If one refers to the particular celestial creation of Allah by the name 'mala'ikah',

'farishta', 'angel' or any other name one may choose, it would mean the same thing. In the same way, if one refers to a man who possesses all the qualifications and attributes of a Nabi as being a Rasool, Nabi, Imaam or any other title, it would mean the same thing. A change of names will not transform the reality of an institution. Hence, by giving Nubuwwat the title of "Imaamat", Shiahs cannot escape the charge of the belief in the continuity of Prophethood which would be levelled against them. Speaking on the status of a Shi'i Imaam, Khomeini of Iran makes the following categorical declaration:

"It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imaam, not even the cherubim (i.e. Jibrael) or the prophets." [Writings and Declarations of Khomeini]

This conclusively demonstrates that 'Shi'ite Islam' believes in the superiority of their Imaams. Not even the Ambiyaa (alayhimus salaam) can attain the spiritual rank of an Imaam in the Shiah religion.

But, this is not what Islam—the Islam of Muhammadur Rasulallah (sallallahu alayhi wasallam) teaches. The Islam which the Sahaabah (radhiyallahu anhum) followed and transmitted, declares that a Nabi is the most superior being in Allah's creation. No man can ever aspire to gain the rank and office of a Nabi.

According to Islam, a Nabi is divinely appointed. Allah Ta'ala makes His choice and directly appoints a Nabi or Rasool. Man has no share in the appointment of a Nabi. Spiritual exercises and piety cannot secure for one the office of Nubuwwat. One's spiritual strivings and development do not effect Nubuwwat. A saint cannot progress to Nubuwwat. Nubuwwat is a purely divinely appointed office. According to Shi'ism, the Imaams have also been divinely appointed in exactly the same way as Ambiyaa have been appointed. Stating this Shi'i belief, the Shi'i book, Tuhfatul Awaam, says:

"Know that the appointment of Imaams is like the appointment of Ambiyaa which is 'mansoos minallah'.

'Mansoos minalla' means 'appointment by Allah Ta'ala'.

Tabatabai says in his book, 'Shi'ite Islam:

“ The person who bears the duty of guarding and preserving the Divine message after it is revealed and is chosen by God for this function is called the Imaam, in the same way that a person who bears the prophetic spirit and has the function of receiving Divine injunctions and laws from God is called the prophet....”

Stating this same Shi'i belief, Saeed Akhtar Rizvi, author of the booklet, “Imaamat” says:

“In short, if the Imaam is to represent Allah, he must be appointed by Allah.”

Thus, the claim of Shi'ism is that an Imaam is appointed in the same way as a Nabi is appointed.

At this juncture we should clarify that the term, “Imaam” as used in Shi'i theology is not the same as is being used by the Sunnis. In the context of Shi'ism, “Imaam” refers to the specific conception of Imaamat of the Shiah religion. The meaning of the term by the Ahlus Sunnah Wal Jama'ah is not intended by the Shiahs. The specific Shi'ite concept of Imaamat is identical with the Islamic conception of Nubuwwat. Another attribute and qualification essential for Nubuwwat according to Islam is 'Ismat' or infallibility. A Nabi is sinless and infallible. This is not an acquired attribute. It is a quality which Allah Ta'ala confers on a Nabi. No one, but a Nabi enjoys this attribute. His office of Nubuwwat demands this vital attribute. All Ambiyaa (alayhimus salaam) are Ma'soom, i.e. possessing the attribute of Ismat.

According to Shi'ism, the Imaams of the Shi'ite religion are also Ma'soom. The quality of Ismat which according to Islam is exclusive with Nubuwwat has been extended by the Shiahs to the institution of Imaamat which they have introduced as an extension and continuity of Nubuwwat. The Shi'i book, Tuhfatul Awaam states in this regard:

“These 12 Imaams are Ma'soom. Rasulullah (sallallahu alayhi wasallam) and Faatimah Zahraa are also Ma'soom.”

Mu'jizah (Miracles), according to Islam is exclusive with Nubuwwat. According to Shi'ism, Mu'jizah is a necessary qualification for Imaamat like it is a necessary corollary of Nubuwwat. Thus, the Imaams demonstrated Mu'jizaat like the Ambiyaa (alayhimus salaam) according to the Shi'ite religion.

Wahi or Revelation from Allah Ta'ala is exclusive with the institution of Nubuwwat according to Islam. Islam teaches that no being other than a divinely appointed Nabi can be the recipient of Divine Revelation. But, according to Shi'ism, Wahi is not exclusive with Nubuwwat. Shi'i Imaams too receive Wahi according to the beliefs of Shi'ism. In this essential requirement of Nubuwwat, viz. Wahi, the Shiahs regard their Imaams on par with the Ambiyaa (alayhimus salaam).

In the preface to Tabatabai's “ Shi'ite Islam”, it is said:

“Also, in as much as the Imaams constitute for Shi'ism a continuation of the spiritual authority of the Prophet — although not of course his law- bringing function— their sayings and actions represent a supplement to the prophetic Hadith and Sunnah. From a purely religious and spiritual point of view the Imams may be said to be for Shi'ism an extension of the personality of the Prophet during the succeeding centuries.”

In fact, it is evident from the attribution of the qualities of Nubuwwat to Imaamat that Shi'ism's doctrine of 'the extension of the personality of the Prophet during the succeeding centuries' is the continuity of Nubuwwat, but known by the name of “Imaamat”. There is in real fact no difference between the conception of Nubuwwat and Imaamat in Shi'ite religion, other than the belief that the Imaamat is superior to Nubuwwat in some respects.

This implied continuity of Nubuwwat after Rasulullah (sallallahu alayhi wasallam) is negatory of the Islamic fundamental belief of the finality of Nubuwwat with the advent of Muhammad (sallallahu alayhi wasallam). The difference in fundamental belief, in the Usool of the Deen, between the Ahlus Sunnah and the Shiahs is indeed great and grave. For the Shiahs their Imams are Ambiyaa on the basis of the conception of

Nubuwwat. Only in name, they are not referred to as Nabis. The Ahlus Sunnah, must therefore, not be misled by the ostentatious protestations of the Shi'ite priests in respect of their claim that Shi'ism is merely another 'math-hab' like the four Matha-ib of the Ahlus Sunnah. This claim is devoid of truth and substance.

Shi'ism itself, consists of numerous sects. The largest sect of the Shi'i religion is the 'Ithna Asharah' sect or those who believe in the 12 divinely appointed Imaams. All sects of Shi'ism subscribe to the doctrine of Imaamat with some differences prevailing among them. However, the conception of Nubuwwat, although not the title Nabi, is attributed to the doctrine of Imaamat. In other words, the Imaams of Shi'ism are just like the Ambiyaa. This is not the assertion of merely the Ahlus Sunnah.

Shiahs themselves by assigning the conception of Nubuwwat to Imaamat found themselves in a great quandary and quagmire of corrupt belief. The idea of the continuity of Nubuwwat is so strong in Shi'ism that the Ismaeeli sect of Shi'ism openly declares its belief in the continuation of

Prophethood. They do not believe that Risaalat (Prophethood) terminated with Muhammad(sallallahu alayhi wasallam). They thus believe in the permissibility of change in the Shariah.

### THE QURAAN AND THE SAHABAH

We have read what Shias say about the Sahaabah, let us now see what the Qur'aan Majeed says about these souls of nobility whom the evil and foulmouthed Shias condemn so garrulously.

- "they (i.e the Shaabah) separate their sides (i.e give up their sleep) from their beds (and) they call to their Rabb in fear and hope. They spend (in his path) from that (wealth) which we have bestowed to them." [Surah Sajdah]
- "verily, Allah has turned with mercy (and favour) towards the Nabi, the Mhaajireen and the Ansaar who follow him in times of hardship after the hearts of a group among them had almost swerved (i.e in distress they wavered). Then He forgave them. Verily, He is unto them Most kind, Most merciful." [Surah Tawbah]

## FRAUDS, FABRICATORS AND LIARS – THE NARRATORS OF THE AHAADITH OF SHI'ISM

The narrators and books of the numerous sects of Shi'ism are abundant. Since, the Ithna Ashris (those believing in 12 Imaams) are predominant today, this chapter will discuss the kitaabs and Raawis (narrators) of only this sect. In terms of the consensus of the Ithna Ashris, among all Shi'i books of religion, four are described as "the most authentic". These are:

- (1) Kaafi, better known as Kaafi Kulaini
- (2). Man La Yahdhurul faqeeh,
- (3). Tahzeeb,
- (4). Istibsaar.

Shiah authorities have emphasised the incumbency (wujoob) of practising in accordance with everything in these four books of fundamental importance. These four books are collectively known as Usool-e-Arba'ah (the four principles). According to some Shiah priests, Kaafi is the 'most authentic' of the four. Others say that Man La Yahdhurul faqeeh is the 'most authentic' of the four.

The Ithna Ashri Shiah obtain all their Fiqhi masaa'il (Rules of Jurisprudence), Usool-e-Aqaa'id (principles of Beliefs) and their views on Imaamat from these four fundamental books.

Among the narrators of so-called Ahaadith in these 'most authentic' books of the Shiah are the following: a Hishaamain Maithami, and the author of Taaq. They were of the Mujassamah sect, believing that Allah Ta'ala is a three-dimensional physical body. Among the Mujassamah are those who believe that Allah's body is hollow until the navel and solid from below the navel. Hishaam bin Saalim and Maithami belong to this group. Kulaini narrates the following in this regard:

".....Verily, Hishaam Bin Saalim, Maithami and the author of Taaq say that Allah Ta'ala is hollow until the navel and the remainder is solid.""

Kulaini also narrates from Ali Bin Hamzah who said:

"I said to Abu Abdullah - alaihi salaam- 'I heard Hishaam Ibnul Hakam narrating from you (Imaams) that Allah Ta'ala is a solid body of Noor....."

b. Zuraarah Bin A`yun Bukhair Bin A`yun, Ahwalain, Sulaimaan Ja`fari, Muhammad Bin Aslam, etc.

They ascribed to the belief that Allah Ta'ala at one stage in eternity was jaahil (ignorant). He gained knowledge only at a later stage.

c. Bani Fudhail, Ibn Bukhair, etc. were of corrupt math-hab even according to Shi'i principles because they either rejected the Imaamat of the Imaam of their time or they refuted the entire concept of Imaamat, i.e. they did not believe in any Imaam.

A denier of Imaamat is a Kaafir according to Shi'ism. Yet, Shiah authorities unhesitatingly narrate the narratives of such Kaafirs and base their religious teachings thereon.

d. Ja'far Muraadi, Ibn Ayyash, etc. Even Shiah brand these narrators as Wadh-dhaa' (fabricators).

e. Muhammad Bin Isaa, etc. Even Shiah brand him and others as Kath-thaab (Liars).

f. Ibn Ammaar, Ibn Miskaan, Ibn Sakar, Zaid Yamaami, etc. They are classified as Dhuafaa (weak narrators) and Majaahel (unknown entities).

g. Taflisi, Qaasim Khazaaz, Ibn Farqad, etc. They are classified Mast'ul Haal (i.e. their state is hidden).

The four 'most authentic' books of Shi'ism are cluttered with narrations of these fabricators, liars and frauds. Invariably the chains of transmission (Asaaneed) of these frauds terminate on such persons who were perpetrators of major sins, eg. those anarchists who had infiltrated the army of Hadhrat Ali (radhiyallahu anhu). The book of Kulaini, i.e. Kaafi, known as 'the most authentic' book of the four fundamental books of Ithna Ahsris contains numerous narrations of Ibn Ayyaash who is a fabricator and a liar by the consensus of Shi'i sects. Abu Ja'far Tusi narrates simply from anyone who claims to have been a companion of an Imaam in spite of the close associates of the Imaam branding him a liar and categorically refuting his claim of companionship of the Imaam. For example, Ibn Miskaan claimed companionship with Hadhrat Ja'far Saadiq. But the close companions of Hadhrat Ja'far Saadiq refute this contention.

### **GLOWING QUR`ANIC PRAISE FOR SAHAABAH**

**THIS IS WHAT ALLAH TA`ALA SAYS ABOUT THE SAHAABAH:**

**“MUHAMMAD, THE RASOOL OF ALLAH AND THOSE WITH HIM ARE MOST STERN ON THE KUFFAAR AND MOST MERCIFUL AMONG THEMSELVES. YOU WILL SEE THEM IN RUKU’ AND SAJDAH SEARCHING FOR THE GRACE OF ALLAH AND (HIS) PLEASURE. THEIR MARKS (OF NOBILITY) ARE ON THEIR FACES AS A RESULT OF THEIR (ABUNDANT) PROSTRATIONS (SAJDAH).” [SURAH FATAH]**

### **CLASSIFICATION OF NARRATIONS**

According to Shiahs there are four classifications of narrations:

(1) Saheeh, (2) Hasan, (3) Mauthaq, (4) Dhaeef.

#### **SAHEEH**

The Shi'i definition of Saheeh (Authentic) is that the narration should be an uninterrupted chain of transmission linked to an infallible Imaam through the medium of uprighteous narrators.

In terms of this definition a narration in which there is an interruption (or a missing link) will not be Saheeh. However, inspite of their own definition, Shiahs do classify narrations with missing links as Saheeh, eg. "Ibn Abi Ameer narrated in the Saheeh like this..." or "In the Saheeh of Ibn Ameer it is like this..."

Although, the Shi'i definition of Saheeh stipulates the condition of Adal (Uprighteous, etc.) in practice this condition is ignored and narrations in which the narrator/s is/are not Aadil are also classified as Saheeh. Example: Hussein Bin Hasan Bin Hasan. He is described by the Shi'i, Hilli, in Muntaha as Majhulul Haal.

Shiahs classify the narrations of Hasan Bin Samaa-ah as Saheeh inspite of him being of the Waaqifiyyah sect. He refuted the Imaamat of the contemporary Imaam. Such a person is not an Aadil according to the principles of Shi'ism.

The narrations of Abaan Bin Uthmaan are classified as Saheeh inspite of him being an Aftahi. He refuted the contemporary Imaam and accepted another person as the Imaam. He is, therefore, not Aadil in terms of Shi'ism.

The narrations of Ali Bin Fudhaal and Abdullah Bin Bukhair are said to be Saheeh although the math-hab of both was Faasid (corrupt) according to Shiahs. Indeed, it is most surprising because their experts have recorded this information in their own writings. Inspite of this, they classify the narrations of such persons as Saheeh. The definition for Saheeh according to Shi'ism requires that the narrator be an Imaami (a follower of an infallible Imaam). Uprighteousness and expert knowledge are insufficient.

Even the narrations of persons cursed by an 'infallible' (Ma'soom) Imaam are accorded the status of Saheeh.

The narrations of members of the Mujassamah sect, who believe that Allah Ta'ala is a threedimensional body with physical anthromorphical features, are also classified as Saheeh inspite of such narrators being Kaafir even according the Shiahs.

The narrations of persons who believe that Allah Ta'ala at one stage was ignorant and devoid of His Sifaat (Attributes), are also classified as Saheeh.

The narrations of those who exposed the secrets of the Imaams and betrayed their trust, eg. Abu Baseer, are also classified as Saheeh. The narrations of also Kath-thaabeen (Liars) - on their own admission - are also accepted as Saheeh. Narrations of Majhulul Haal persons are also described as Saheeh, eg. Hasan Bin



Abaan. Narrations of exceptionally weak (Dhaeef) narrators such as Mukhbir Ibn Sanaan, are likewise assigned the category of Saheeh.

Ja'far Bin Muhammad Bin Isaa Bin Shaapur Qawaari who is better known as Abu Abdullah was a great fabricator of Hadith. In spite of this, Shi'i authorities narrate his fabrications. In regard to this fraud, Najaashi says:

"Abu Abdullah was dhaeef in Hadith. Ahmad Bin Hussein said: 'He fabricated Hadith.. He was most cunning, narrating from unknown entities. I have heard it being said that he was of corrupt Math-hab.

Nevertheless, Abu Ja'far Tusi, the Sheikh of the group (of experts) narrated from him and relied on his narration."

"Hasan Bin Ayyaash Bin Jareesh Raazi, who narrated from Ja'far Thaani is extremely weak. He has (written) a kitaab, Inna Anzalna hu fi Lailatil Qadr, in which is narrated Ahaadith of dubious words.

Nevertheless, Kulaini narrated from him many Ahaadith. And his kitaab according to them is the most authentic of the authentic books."

"Ali Bin Husaan is a great fabricator (of Hadith). Najaashi said that he is extremely weak. Some of our Ulama say that he was of the Ghullaat (Extremists) of corrupt beliefs. He has a kitaab (called) Tafseerul Baatin, the whole of which is a concoction. Nevertheless, Kulaini narrates from him in his (Kulaini's) Saheeh (i.e. Kaafi)."

"Muhammad Bin Isaa - said Nasr Bin Sabbaah: 'He is a Kath-thaab (Great Liar). In spite of this, Abu Amr Al-Kashi and others narrate from him."

"Najaashi said: 'Our Ulama have condemned Abdur Rahmaan Bin Katheer Haashimi, saying that he fabricated Hadith. Nevertheless, their (Shi'i Ulama) experts narrate from him - experts such as Hasan Bin Ali Bin Fadh-dhal, etc. And, Kulaini, Ibn Baabawayh and Muhammad Bin Hasan Tusi also narrated from him."

The list of fabricators, frauds and liars, i.e. even according to Shiahs, is extremely lengthy. Nevertheless, Shiah authorities narrate 'Hadith' from them. Such fabrications clutter the 'most authentic' books of theology of the Shiahs.

From the foregoing discussion, the fallacy of Shi'ism with its corrupt basis of falsehood is conspicuously established.

Since the state of their 'Saheeh' 'Ahaadith' is absolutely putrid and false, discussion on the other three categories, viz. Hasan, Mauthiq and Dha-eef, is superfluous.

The incongruity of Shi'i scholars, i.e. their acceptance of narrators whom they themselves condemn, is imposed on them by the following factors:

1. Their inherent kufr which has mentally deranged them.
2. Their theology being absolutely bankrupt, lacking entirely in truthful narrators in view of Shi'ism having discarded and condemned the whole glorious Body of Sahaabah of Rasulullah (sallallahu alayhi wasallam).

## THE MAJAAHIL

The unknown entities from whom Shiah authorities narrate so-called Ahaadith constitute a formidable list. Such unknown narrators - dubious, ambiguous and of illegitimate spiritual and moral fibre, characters and origin - are technically termed MAJHOOL.

The names of some of these Majaahil (plural of Majhool) will now be presented -

Hasan Bin Ahbaan, Qasim Bin Sulaimaan, Amr Bin Hanzalah, Amr Bin Abaan, Hussein Bin Alaa, Ibn Abi Alaa, Abbaas Bin Amr Qaq'ami, Fadhl Bin Sakan, Ali Bin Uqbah Bin Qais Bin Sam'aan, Haashim Bin Abi Ammaar Hussein, Basheer Bin Yasaaril Yasaaree, Musaa Bin Ja'far, Fadhl Bin Sakrah, Zaidul Yamaani, Saeed Bin Zaid,

Abdur Rahmaan Bin Abi Haashim, Bakaar Bin Abi Bakr, Fulaih Bin Zaid, Muhammad Bin Sulaih, Abdulah Bin Yazeed, Ghaalib Bin Uthmaan, Ubay Habibul Asadi, Ubay Saeedul Makaari, Rikaaz Bin Farqad, Hasan Tifleesi, Qaasim Bin Khazaaz, Saalih Sa'di, Ali Bin Duqail, Hasan Bin Ali Bin Ibraheem, Ibraheem Bin Muhammad, Hasan Ibn Ali, Ibnul Ishaq Al-Hawi, Uthmaan Bin Abdul Malik, Uthmaan Bin Abdullah, Isaa Bin Amr, Maulal Ansaar, Rabi Bin Muhammad Salmi, Ali Bin Sa'd As-Sa'di, Muhammad Bin Yusuf Bin Ibraheem, Mahmood Bin Maimoon, Ja'far Bin Suwaid, Ja'far Bin Kilaab.

About all these unknown entities, scholars and authorities pass the following judgement:

“Therefore, all of them are Majaahil (unknown entities) along with another group (of narrators) who cannot be enumerated (on account of their abundance). However, their Shuyookh (seniors) such as Ali Bin Ibraheem, his son Ibraheem, Muhammad Bin Yaqoob Kulaini, Ibn Baabawayh, Abu Ja'far Tusi and his Sheikh Abu Abdullah whose title is Mufeed, narrate from them (the Majaahil) in their Sihah (i.e. authentic books). Their Mujtahids have made compulsory practising in accordance with whatever appears in these Sihah. They think that these (Sihah) produce absolute knowledge (Ilmul Qat'i). Murtadha, Tusi and Hilli have explicitly declared this.” [Hadyah Majeediyah]

#### UTHMAAN AND ALI

**Shiahs claim that Hadhrat Uthmaan (radhiyallahu anhu) was the enemy of Hadhrat Ali (radhiyallahu anhu). In reality, Hadhrat Ali (radhiyallahu anhu) had the utmost respect and reverence for Hadhrat Uthmaan (radhiyallahu anhu). Even according to Shiah accounts, Hadhrat Ali (radhiyallahu anhu) named one of his sons, Uthmaan. [Al-Mufeed-Al Irshaad].**

### THE SHIAH RELIGION

The two main deviated groups of Shiah in the initial stage were the Tabarraai Shiah and the Ghaali. The Tabarraai Shiah slandered and abused the Sahaabah, believing them to be Munaafiqeen and Kaafir. The Ghaali Shiah believed in the divinity of Ali (radhiyallahu anhu). There are several factors which gave ascendancy and impetus to the beliefs of the Tabarraai sect of Shiahs. These are as follows:

#### THE TABARRAAI

Unfortunately, by the accident of the Munaafiqeen conspiracy the Battle of Jamal took place with Hadhrat Aishah, Hadhrat Talhah and Hadhrat Zubair (radhiyallahu anhum)—top ranking Sahaabah. They all had close ties with the first Khalifah, Hadhrat Abu Bakr Siddique (radhiyallahu anhu) and all three were demanding that the murderers of Hadhrat Uthmaan (radhiyallahu anhu) be apprehended and punished. It was therefore only natural for the Tabarraai Shiah to harbour hatred for both Khulafa. In fact, according to them the chosen path for Shi'ism consisted of only hatred for the Sahaabah. All statements of Hadhrat Ali (radhiyallahu anhu) made in praise of the Khulafa who preceded him were interpreted by the Tabarraai Shiah as the products of political expediency calculated to appease the followers of these illustrious Khulafa. In other words, circumstances constrained Hadhrat Ali (radhiyallahu anhu) to perpetrate such deception which they justified on the basis of political expediency. They fabricated the doctrine of holy falsehood (Taqiyah) to justify deception. Hatred for the first Khalifah led the Tabarraai Shiah to harbour hatred for the second Khalifah, Hadhrat Umar (radhiyallahu anhu) as well. In fact, hatred for the second Khalifah was a necessary corollary of the hatred for the first Khalifah because the Khilaafat (reign) of the second Khalifah was in subservience to the Khilaafat of the first Khalifah. The second Khalifah was appointed by the first Khalifah and the reign and life-style of both Khulafa were identical. Furthermore,

during the reign of Hadhrat Abu Bakr (radhiyallahu anhu), his chief advisor and minister was Hadhrat Umar (radhiyallahu anhu).

The hatred and malice which the Tabarraai Shiah harboured for the first two Khulafa was so intense that they were blind to even the reality of Hadhrat Umar's close connection and tie with Hadhrat Ali (radhiyallahu anhum). They deliberately overlooked the facts that Hadhrat Ali's daughter was married to Hadhrat Umar; that they were related; that Hadhrat Umar would seek the advice of Hadhrat Ali in important affairs of the Khilaafat. They attributed these facts to the Shiah belief of Taqiyah (holy hypocrisy) and Hadhrat Ali's weakness. The vilification of this group of the Shiahs was not confined to these few high-ranking Sahaabah, but was directed to the majority of the Muhaajireen and Ansaar who followed Rasulullah (sallallahu alayhi wasallam) so devotedly. They all were made targets for abuse, slander and criticism.

### **THE KHAWAARIJ**

There prevailed constant conflict between Hadhrat Ali, Hadhrat Hasan, Hussein and other members of the family (on the one side), with the Khawaarij (an evil breakaway group—the first sect in Islam). Some of these Khawaarij for political ends degenerated to a very low ebb in their slander and criticism of Hadhrat Ali and his family while they went to great lengths in praising the first three Khulafa. The Tabarraai Shiah responded with hatred for Hadhrat Muawiyah, the first three Khulafa and their associates. They left no stone unturned in their process of slander and vituperation.

### **HADHRAT ALI'S ATTITUDE**

Hadhrat Ali (radhiyallahu anhu) would often criticize the evil and the mischief spread by the Khawaarij without mentioning them by name. He would highlight their cruelty, their bid'ah and their hatred for the Ahl-e-Bait. The Tabarraai Shiah propagated that this criticism of Hadhrat Ali (radhiyallahu anhu) was in reality directed against the Azwaj-e- Mutahharaat (the Holy Wives of Rasulullah—sallallahu alayhi wasallam) and the other Sahaabah. When questioned as to why Hadhrat Ali (radhiyallahu anhu) refrained from mentioning the names of the Sahaabah whom he allegedly criticized, the Tabarraai Shiah always had the stock answer of Taqiyah. Expediency warranted the employment of Taqiyah, according to these Shiah.

### **CONSTANT CHANGES**

After the birth of Shi'ism and its splitting into four sects initially, the Shi'i religion underwent constant change. With every political change, this religion acquired new traits and beliefs. Such transformation usually occurred when the Imaams were martyred. During the reign of Yazid, the anarchists of Iraq, incited by Ziyaad martyred Hadhrat Hussein (radhiyallahu anhu). At this juncture a man by the name of Keesaan appeared and claimed that he was appointed to avenge the death of Hadhrat Hussein (radhiyallahu anhu). Keesaan was a follower of Hadhrat Hasan (radhiyallahu anhu). After Hadhrat Hasan's demise, he stayed in the company of Muhammad bin Ali, the son of Hadhrat Ali, who was well known by the name Mohammad Ibn Hanifah (radhiyallahu anhu). Keesaan exhorted people to join him in the mission to avenge the murder of Hadhrat Hussein (radhiyallahu anhu). Some prominent persons among the Shiaan-e-Ula (the sincere supporters of Hadhrat Ali) joined him. Among the prominent persons who joined Keesaan were Sulaimaan Bin Sirr, Khazaai and Rufaa-ah. Some Tabarraai Shiah also joined him. They formed into an army and clashed with Ibn Ziyaad who defeated Keesaan.

### **MUKHTAAR SAQAFI**

After the defeat of Keesaan, the Tabarraai sect appointed Mukhtaar Saqafi as its leader. Mukhtaar was an expert at warfare and politics. In deception and conspiracy he compared with Ibn Sabâ. Several battles took place between Mukhtaar and Ibn Ziyaad. Finally, Ibn Ziyaad was killed at the hands of Mukhtaar. After this victory, Mukhtaar embraced the religion of Keesaan. In the beginning, Keesaan did not subscribe to the Imaamat of Hadhrat Hasan and Hadhrat Hussein (radhiyallahu anhum). According to him, Hadhrat Ali's immediate successor to the Imaamat was Muhammad Ibn Hanifah. Keesaan believed that Hadhrat Hasan

(radhiyallahu anhu) lost the right of Imaamat on account of the peace treaty with Hadhrat Muawiyyah (radhiyallahu anhu) and since Hadhrat Hussein (radhiyallahu anhu) had supported his elder brother in the treaty, he too lost the entitlement to Imaamat. He thus proclaimed Muhammad Bin Ali (radhiyallahu anhu) to be the standard-bearer of the Imaamat which is the pivotal doctrine of all Shiah sects. He propagated that Muhammad Bin Ali (Muhammad Ibn Hanifah) acquired wonderful mystical knowledge and the power of miracles from Hadhrat Ali (radhiyallahu anhu).

Mukhtaar had now tasted the pleasure of power and he turned his gaze towards Iraq. Being the master of deception he was, political expediency quickly constrained him to abandon the beliefs of Keesaan. Since the Iraqis were staunch supporters of Hadhrat Hasan and Hussein (radhiyallahu anhu), Mukhtaar was not able to distance himself from their belief. He now propagated that after Hadhrat Hussein's shahaadat, the Imaamat was transferred to Muhammad Bin Ali who had appointed him (Mukhtaar) to avenge the killing of Hadhrat Hussein and to wage war against the Khawaarij. In support of his claims he produced fraudulent letters supposedly signed by Muhammad Bin Ali (radhiyallahu anhu). Mukhtaar succeeded in this conspiracy and numerous people joined his ranks. He managed to establish his control over a number of Iraqi cities.

### **MUKHTAAR'S END**

The reign of terror and oppression unleashed by Mukhtaar was finally brought to an end by Hadhrat Mus'ab Bin Zubair (radhiyallahu anhu), the brother of Hadhrat Abdullah bin Zubair (radhiyallahu anhu). He was also the son-in-law of Hadhrat Hussein (radhiyallahu anhu). Hadhrat Mus'ab, in a battle finally killed Mukhtaar.

### **MUKHTAARIYAH SECT**

Mukhtaar had chosen the name Mukhtaariyah for his followers although he had formally adopted the name, Keesaaniyyah after its founder, Keesaan. When the evil beliefs of Mukhtaar became known and criticism and curses showered on him from all sides, his followers renounced the name, Mukhtaariyah and reverted to the earlier name, Keesaaniyyah.

In Deeni matters Mukhtaar had exceeded all limits in evil beliefs. Finally, he had even laid claim to Nubuwwat. He had even claimed that Hadhrat Jibraeel (alayhis salaam) would appear to him

### **MOURNING OF AASHURA**

Mukhtaar was the first one to introduce the custom of mourning and wailing on the Day of Aashura. The aim of his scheme was to incite the people of Kufa against the people of Shaam. In this he kept them mobilized in order to maintain political control. Under guise of being a devoted supporter of Hadhrat Husein (radhiyallahu anhu) he deluded the people. In actual fact, he had no relationship with Hadhrat Husein. What relationship could he have had with Hadhrat Husein when he (Mukhtaar) himself laid a claim to Nubuwwat and publicly reviled the Sahaabah?

### **MORE SCHISMS**

After the death of Hadhrat Muhammad Bin Ali (radhiyallahu anhu), the Keesaaniyyah religion split up into further schisms. Differences arose among them regarding the appointment of an Imaam. Upon the death of Muhammad Bin Ali (radhiyallahu anhu), the Keesaaniyyah sect fell into disarray regarding the appointment of an Imaam. Abu Kuraib who was the leader of this sect at the time, declared that Muhammad Bin Ali is Khaatamul A-immah (the Seal of the Imaams) and that he has not died. He propagated that Muhammad Bin Ali (radhiyallahu anhu) went into concealment to escape his enemies and that after a time he will again emerge from occultation. The motive underlying this propagation was to entrench his own position of leadership. In view of this belief his followers would not elect another leader.

In opposition to Abu Kuraib another leader by the name, Ishaq claimed that Abu Haashim Bin Muhammad Bin Al Hanifah (rahmatullah alayh) was the new Imaam. Letters and messengers were dispatched to various

quarters propagating this view. He claimed that this new Imaam had appointed him (Ishaaq) as his representative. After the demise of Abu Haashim (rahmatullah alayh) the Ishaaqiyyah sect believed that the Imaamat was transferred to his (Abu Haashim's) children.

Meanwhile Ibn Harb who was the leader of the Ishaaqiyyah sect at that time, claimed the Imaamat for himself.

Another group under the leadership of Abdullah Bin Ja'far while also a sub-division of the Ishaaqiyyah sect, asserted that after the death of Abu Haashim (rahmatullah alayh), the Imaam was Abdullah Bin Muawiyyah Bin Abdullah Bin Ja'far. A great majority of the Shiahs of Kufa followed him.

A group in the Keesaaniyyah propagated that after the demise of Abu Haashim (rahmatullah alayh), the Imaamat was transferred from the Children of Abu Taalib to the Children of Abbas (radhiyallahu anhu). They, therefore, proclaimed as their Imaam, Ali Bin Abdullah Bin Abbas. After him they continued with the belief of the Imaamat being in his family. This continued until the time of Mansur Daranqi Abbaasi when this line of Imaamat withered away.

## **DISSOCIATION**

These holy personages who are publicised and proclaimed as the Imaams by the Shiahs, very clearly and fully announced their dissociation from these wild and baseless beliefs. But, the shameless Shiahs for the realisation of their political end explained such dissociation on the basis of their concocted belief of Taqiyyah and fear of enemies. It was during this age—the reign of the Marwaanis—that the doctrine of Taqiyyah (holy hypocrisy) was formulated to explain to their followers the public pronouncements of dissociation and rejection made by the persons who had been proclaimed as Imaams.

## **SHIAH SCHISMS**

During this age, the Shiah religion consisted of two sects: Keesaaniyyah and Mukhtaariyah. These were the two main branches which split up into sub-divisions. The Ghaali and the Tafdheeli groups were small minorities which were held in contempt by the other main Shiah groups.

## **ZAID SHAHEED**

After the demise of Hadhrat Zainul Aabideen (radhiyallahu anhu), a great transformation occurred in the Shiah movement. Zaid Bin Ali Bin Hussein (radhiyallahu anhum) raised the banner of revolt against the then Khalifah, Hishaam Bin Abdul Malik Bin Marwaan. On entering the precincts of Iraq, Zaid, known as Zaid Shaheed, was joined by a group of sincere Shiah supporters. Apart from the sincere supporters, 30,000 Tabarraai Shiahs joined under the banner of Zaid Shaheed to confront the Khalifah. The majority of the Tabarraai Shiahs consisted of the followers of the Keesaaniyyah and Mukhtaariyah sects. This army departed to give battle to Yusuf Bin Umar Thaqafi who was appointed the Ameer of Iraq by Hishaam, the Khalifah.

When Hadhrat Zaid Shaheed learnt of the Tabarraai abuse and slander of the Sahaabah, he severely reprimanded them and emphasised on their leaders to restrain their followers from their evil behaviour. Great dissension resulted in the camp of Zaid Shaheed and swords were drawn. In consequence of this strife the entire Tabarraai Shiah group withdrew and betook themselves to their homes. They justified their betrayal of Zaid Shaheed on the grounds that he restrained them from reviling the Sahaabah. Such vilification constituted an act of merit and worship for the Tabarraai Shiahs. Thus history repeated itself. The very same treatment of betrayal which the evil people of Kufa had meted out to Hadhrat Hussein (radhiyallahu anhu) was displayed on this occasion to Zaid Shaheed by these Shiah Keesaaniyyah and Mukhtaariyah. In the battle Hadhrat Zaid was martyred.

## **AN IMPORTANT CHANGE**

After the martyrdom of Hadhrat Zaid Shaheed a significant transformation took place in the Shiah religion. The group of supporters which had remained attached to Zaid Shaheed proclaimed themselves as Shiah Khaalis (Pure Shiahs). They believed that after Hadhrat Husein (radhiyallahu anhu) the true Imaam was Hadhrat Zaid Shaheed. They further believed that Shahaadat (martyrdom) was the inheritance from his ancestors. They branded those who deserted Hadhrat Zaid Shaheed as the Rawaafidh. In fact, Zaid Shaheed himself has said with regard to these traitors:

“They have left us and have become the Rawaafidh (the deserters).”

After the martyrdom of Zaid Shaheed, his sincere supporters were faced with the problem of electing an Imaam. This group chose for itself the designation, Imaamiyyah. A minority in this group appointed Hasan Muthanna Bin Hasan Mujtaba as their Imaam while the majority nominated as their Imaam, Hadhrat Muhammad Baaqir (rahmatullah alayh) who was at that time the noblest member of the Ahl-e-Bait. He was a great Aalim and the most pious member.

## **IMAAM BAAQIR'S DEMISE**

After the demise of Hadhrat Baaqir, further differences arose among the Shiah. Some held the belief that he did not die. Another group believed that he had died and they proclaimed his son, Hadhrat Zakariyyah (rahmatullah alayh) as the Imaam. They fabricated the belief that he will not die.

Another group proclaimed Hadhrat Ja'far Saadiq (rahmatullah alayh) as the Imaam. This group increased in majority. This group propagated that the designation Imaamiyyah belonged exclusively to its members. The Imaamiyyah gave the name Zaidiyyah to the followers of Hadhrat Zaid Shaheed.

## **RELIGIOUS DIFFERENCES**

At this stage, a new development occurred. In view of the preponderance of leaders in the Imaamiyyah sect, religious differences arose. Every leader embarked on the task of fabricating a new religion for himself and his followers. With his new religion he separated his followers from the rest of the sect. Several sects named after their leaders thus sprang up. These were known as Hishaamiyyah, Saalimiyyah, Sheetaaniyyah, Hasheemiyyah and Zaraariyyah. This split was a major development in Shi'ism which occurred after the death of Hadhrat Ja'far Saadiq (rahmatullah alayh).

A group propagated that Hadhrat Ja'far Saadiq had not died, but that he was alive in occultation and will appear again. Another group accepting his death proclaimed his son, Kaazim Musa Bin Ja'far (rahmatullah alayh) as their Imaam. This group became known as the Ismailis.

The Ismaili sect also split up. Some said that Ismail bin Ja'far was the final Imaam. They fabricated the doctrine of 'Hayyun Laa Yamutu' (He is alive and will not die) in regard to their Imaam. Some other Ismailis again accepted his death and considered his son, Muhammad Bin Ismail as their Imaam.

The group who had proclaimed Muhammad Bin Ismail as its Imaam also split up. The cause of the split was that Ismail Bin Ja'far had died during the lifetime of Hadhrat Ja'far. He (Ismail Bin Ja'far) had left behind his son, Muhammad who accompanied his grandfather, Hadhrat Ja'far to Baghdad.

Muhammad died in Baghdad and was buried in the Cemetery of the Quraish. Muhammad Bin Ismail had a slave by the name of Mubaarak. Mubaarak was an expert calligraphist and engraver. One Abdullah Bin Maimoon, Aqdaah Ahwaaz, a great conspirator, came to meet Mubaarak, the slave.

After the demise of Hadhrat Ja'far Saadiq (rahmatullah alayh), Ahwaaz informed Mubaarak: “I am the Shiah of your master Hadhrat Muhammad.” He created a friendship with the slave. After gaining Mubaarak's confidence, he told him that he had acquired such secrets and mysteries from Muhammad Bin Ismail (the slave's master) which were not known to anyone but himself. He then started to present philosophical expositions on the Muqatta -aat of the Qur'aan (the letters appearing at the beginning of some Surahs). He

also demonstrated to Mubaarak some acts of magic. Ahwaazi was in fact a mulhid, zindeeq and a man of evil beliefs. He was a great enemy of Islam and conspired to create dissension and spread fitnah and faaad in the ranks of Muslims. Hitherto, he had not gained the opportunity. Now, after having the confidence of Mubaarak, he formulated the conspiracy for the realization of his pernicious plot. Ahwaazi and Mubaarak, after entering into a pact of some sort, went in different directions. Mubaarak betook himself to Kufa and invited people there to the Ismaili religion. Abdullah Bin Maimoon Ahwaazi reached the mountainous region of Iraq and succeeded in deceiving the simple folk there to accept his religion. A cardinal article of his faith was his instruction:

“Conceal your gold, your travel and your religion.

## **TAQIYAH OR THE DOCTRINE OF HOL HYPOCRISY**

On the subject of Taqiyah, Khomeini said:

“In any event, the dissemination of the sciences of Islam and the proclamation of the ordinances are the task of the just fuqaha—those who are able to distinguish the true ordinance from the false, and the traditions of the Imams (upon whom be peace) arising in conditions that prevented them from pronouncing a true ordinance.; they were exposed to tyrannical and oppressive rulerswho imposed Taqiyah and fear upon them. Naturally, their fear was for religion not themselves, and if they hadnot observed Taqiyah in certain circumstances, oppressive rulers would have entirely rooted out true religion.” (Islam & Revolution, page 72, Translated by Hamid Alga) Hamid Alga, the Shi'i, defines Taqiyah as follows:

“Taqiyah: prudential dissimulation of one's true beliefs under conditions of acute danger.” (Islam & Revolution, page 151)

Dissimulation is to conceal or to disguise. Husayn Tabatabai, the Shi'ite priest states in his book, Shi'ite Islam, page 223:

“Among the followers of the different schools of Islam, Shi'ites are well known for their practice of Taqiyah. In case of danger they dissimulate their religion and hide their particular religious and ritual practices from their opponents.”

## **TAQIYAH**

Taqiyah in actual fact is the Shi'i doctrine of holy hypocrisy. While Tabatabai and Khomeini are at pains to convey that Taqiyah is to be practised only in situations of acute danger to life, this is contrary to the truth. If this was indeed the case then there is no argument and no dispute between Muslims and Shiah. It is an accepted fact that the Qur'aan permits a man to conceal his Imaan if he is unable to bear the torture being inflicted on him. Although the Qur'aan gives this permission, the best course is to withstand the torture and die the death of a martyr as countless Mu'mineen had demonstrated throughout Islamic history, right from its very inception. In isolated and rare cases have Muslims taken advantage of the Qur'aanic concession to conceal their Imaan when unable to bear the torture of their enemies.

### **A DOCTRINE**

Unlike the Qur'aanic concession in cases of unbearable torture, Taqiyah is an incumbent doctrine of the Shiah religion. The existence of this doctrine cannot be denied by even the worst apologist of Shi'ism. Thus the Shi'i priest, Tabatabai is constrained to say 'Shi'ites are well known for their practice of Taqiyah' the belated attempt of claiming that Taqiyah is practised only in cases of acute danger is simply an exercise to hoodwink people. The Shiah is permitted to resort to the confounded doctrine of holy hypocrisy for simply any imagined inconvenience, even if it is only to trap ignorant people into accepting Shi'ism. Usool Kaafi is one of the highest- ranking books of theology in the Shiah religion. It is a book for which Khomeini and all

Shiah priest have the highest regard and praise. The following narration appears on page 485 of Usool Kaafi in the chapter titled: Al Kitmaan (i.e. To Conceal):

Imaam Ja'far Saadiq is purported to have instructed his special disciple, Sulaimaan Bin Khaalid:

"O Sulaimaan! Verily, you are on such a Deen that whoever conceals it, Allah will elevate him and whoever reveals it, Allah will disgrace him."

On page 486, Usool Kaafi attributing a narration to Imaam Baaqir, says:

"Verily among my companions (students and disciples) the most beloved to me is the one who is most pious, the most learned and the one who most conceals our narrations (Hadith)."

On page 482 of Usool Kaafi, Imaam Ja'far Saadiq is purported to have said:

"Nine tenths of the Deen consist of Taqiyah. There is no Deen for him who has no Taqiyah."

On page 483 of Usool Kaafi, the following narration appears, purportedly narrated by Imaam Ja'farSaadiq:

"Habib Bin Bishr said that Abu Abdullah (Imaam Ja'far)- alayhis salaam- heard his father (Imaam Baaqir) say:

"Wallah! On the surface of the earth nothing is more loved by me than Taqiyah. Oh Habib! Verily Allah elevates the one who practises Taqiyah. Oh Habib! Allah disgraces him who is devoid of Taqiyah."

Also on page 483 of Usool Kaafi, Imaam Baaqiris reported to have said:

"Taqiyah is of my Deen and the Deen of my fathers. There is no Imaanfor himwho has no Taqiyah."

#### **ACUTE DANGER?**

The numerous narrations and doctrinal significance of Taqiyah found in the religious books of the Shiahs belie the claim of Khomeini and contemporary Shi'i priests that the permissibility of Taqiyah is applicable in only cases of acute danger. The official religious books of the Shi'ites make it abundantly clear that even their infallible Imaams resorted to Taqiyah in cases where there existed absolutely no danger whatsoever. In view of Taqiyah having been accorded the status of an ibaadat of high merit, Shiahs are encouraged to resort to it for whatever pretext they deem convenient. The matter is left to the discretion of every man in the street. Thus, on page 484 Usool Kaafi states:

"Zuraarah narrates that Imaam Baaqir said: Taqiyah is in every need. The man of need knows best his need."

In an attempt to salvage the Shi'i doctrine of holy hypocrisy, Khomeini said:

"The purpose of Taqiyah is the preservation of Islam and the Shi'i school; if people had not resorted to it, our school of thought would have been destroyed. Taqiyah relates to the branches (furu') of religion - for example, performing ablution in different ways. But when the chief principles of Islam and its welfare are endangered, there can be no question of silence or Taqiyah". (page 144 Islam & Revolution) But the Qur'aanic verses on which the Shiahs seek to substantiate their doctrine of Taqiyah pertain to 'Chief Principles'. The question of uttering kufr under duress of unbearable torture pertains to Imaan-the most vital and fundamental principle of Islam. It does not concern furu or branches like ablution as Khomeini tries to project.

The authoritative books of the Shiah religion refute this contention of Khomeini and others. The aforementioned references testify that Taqiyah is not a teaching of mere concession in cases of unbearable torture or acute danger as the modern-day Shi'i priests seek to have us believe. In fact, it has been seen that according to Shi'ism, Taqiyah is ' Nine tenths of the Deen.' It was shown earlier from their authentic works that Taqiyah is a fundamental pivot of Imaan. Whoever "is devoid of Taqiyah is devoid of Imaan." The books of Shi'ism are explicit in claiming that the infallible Imaams of the Shiahs concealed even their Imaamat for fear of their opponents. Yet Imaamat is the most fundamental of all the fundamental doctrines



of Shi'ism. Without Imaamat there is no Shi'ism. The following narration from Usool Kaafi illustrates how one of the supposedly infallible Imaams concealed his Imaamat, and that too, for no conceivable danger.

“Saeed Sammaan said: I was in the presence of Imaam Ja'far Saadiq when two members of the Zaidiyyah (also Shiah) sect entered and enquired: 'Is there among you the Imaam whose obedience is obligatory?' He (Imaam Ja'far) said: ' No.' The two said: ' Most certainly reliable persons have informed us that you have claimed this and you state it. We shall even name them for you, so and so.

They are men of piety from whom falsehood is precluded.'

Imaam Ja'far then became angry and he said: “I did not order them with this...” (Usool Kaafi, page 142)

In fact, the first Imaam according to the Shias was Hadhrat Ali (radhiyallahu anhu). He was the greatest of their Imaams. Yet, there is consensus that even he did not proclaim his 'Imaamat'. According to the Shiahs he had concealed his Imaamat like all the other Imaams on the basis of Taqiyyah.

### **ITS SIGNIFICANCE**

When viewing the significance and virtue the Shiahs assign to Taqiyyah, one can easily comprehend that this practice of holy hypocrisy is not related to only cases of acute danger, but to all situations and expedencies which every Shi'i individual has to determine by himself. In fact he is strongly encouraged to perpetrate this type of hypocrisy. The Shiahs attribute the following statement to Imaam Ja'far:

“If you say that one who abandons Taqiyyah is like one who abandons Salaat, then you are correct. There is no Deen for one devoid of Taqiyyah.” (Baqiyatus Salihat, page 216)

Khomeini even condones Taqiyyah in Salaat merely to deceive others- to present a false front of 'unity' and 'Shiah- Sunni' brotherhood. In his book, Tahreerul Waseelah, discussing the factors which nullify Salaat, Khomeini states:

“ The second factor (which nullifies Salaat) is to place one hand on top of the other (i.e. is folding the hands) as those (the Sunnis) besides us are doing. However, there is nothing wrong in it (in folding the hands) for the purpose of Taqiyyah.” (Page 188)

“ The ninth factor (which nullifies the Salaat) is to recite Aameen at the end of Surah Faatihah. However, with Taqiyyah there is nothing wrong (to recite it).” (Page 190)

### **CONCEALING THE HAQQ**

While Khomeini and the Shiah religion stress the virtue of Taqiyyah on the basis of which it is averred that all the infallible Imaams of Shi'ism concealed the truth and fabricated countless narrations to appease opponents, the Qur'aan Majeed declares the truth and integrity of the Ambiya (and of the Ulama-e-Haqq). Thus the Qur'aan says:

“They deliver the Messages of Allah and fear (only) Him. They do not fear anyone besides Allah. Sufficient is He as a Reckoner.”

The doctrine of holy hypocrisy (Taqiyyah) which requires Shiahs to conceal and disguise their true beliefs, operates in every department of their lives. Hypocrisy or Nifaaq permeates the veins of Shiahs like blood flows through the body. The following narrations will also assist readers to understand the notoriety of this doctrine of fraud and hypocrisy.

\* “Taqiyyah is in everything except nabeez and masah on khuffain.” (Usool Kaafi, page 482)

Nabeez is water in which dates have been soaked. After standing for a certain time fermentation takes place. Masah on khuffain is to rub the palm of the hand on top of leather socks. This masah substitutes for washing. The Shiahs effect masah on the soles of the khuffain, not on top as Muslims do. These two issues

are given such pivotal importance that while hypocrisy is tolerated and encouraged in all aspects of belief and practice, these two issues are excluded.

\* Imaam Ja'far Saadiq said (i.e. according to baseless Shi'i claims):

"Beware in regard to your Deen and conceal it with Taqiya, for verily there is no Imaan for hi who has no Taqiya." (Usool Kaafi, page 483)

\*Imaam Ja'far said:

"What can be cooler for my eyes than Taqiya? Verily, Taqiya is the Jannat of the Mu'min." (Usool Kaafi, page 484)

### **TAQIYAH IS EVIL**

It should be understood that according to Islam Taqiya is worse than consuming the flesh of swine.

When the Muslim is on the verge of death due to starvation and only pork is available, then it becomes obligatory on him to eat sufficient pork to save his life. If he abstains and dies, he dies a sinner. On the other hand, if a Muslim under torture refuses to renounce his Imaan and dies as a result, he dies a death of a Shaheed (martyr). While it is compulsory to avail oneself of the concession of eating swine when on the verge of death due to starvation, it is not incumbent to conceal one's Imaan when facing death due to torture. But in terms of the Shi'i doctrine of Taqiya, it is incumbent to resort to this type of holy fraud and hypocrisy in every trivial matter, except date-wine and masah on top of the khuffain. Since holy hypocrisy constitutes nine tenths of the Shi'i religion. And since one devoid of Taqiya has no Imaan, every Muslim will be able to understand that the Qur'aan and Sunnah do not expound such a fraudulent and contemptible concept.

### **KHOMEINI- "ENEMY OF ISLAM"**

'Echo of Islam', a Shi'i publication from Iran published the following interpretation of events given by one Muhammad Awji advocating Sunni-Shiah unity:

"Another method which the enemies of Islam have really resorted to is really taking advantage of historical events and exaggerating the negative points of it. Since there exists differences of opinion among Muslims over the issues of 'Khilaafat' of Abu Bakr, Omar and Uthmaan. They have ordered their agents to introduce themselves as supporters of the Islamic government of Iran while insulting the First, Second and the Third Khalifs and the Prophet's companions in order to make Muslims pessimistic about the Shi'ites of Iran and hence isolate Iranian Muslims from the world of Islam.

Today, in the world of Islam the agents of global arrogance introduce themselves as the advocates of the Islamic Revolution and then openly curse the Prophet's companions in order to sow discord among Muslims."

The editor of the Shi'i publication and Muhammad Awji must indeed be most naive if they honestly subscribe to this theory propounded by the latter. If this theory of Awji has any validity, no other than Khomeini himself will have to be branded as the biggest and the most successful "Agent of the world arrogance". In fact the method alluded to by Awji and attributed to "the enemies of Islam" was adopted by even Khomeini . Khomeini ,the architect and engineer of the so-called Islamic revolution of Iran says the following about Hadhrat Abu Hurairah (radhiyallahu anhu), one of the highest-ranking Sahaabah:

"God knows what misfortunes Islam has suffered from its inception down to the present at the hands of these evil 'Ulama'. Abu Hurairah was one of the fuqaha, but God knows what judgements he falsified for Muawiyah and others like him, what damage he inflicted on Islam. But when a faqih like Abu Hurairah or a judge like Shuraiyh joins such a government, he improves its standing while besmirching the reputation of Islam."

(Islam and Revolution -Writings and Declarations of Imam Khomeini-Translated by Hameed Algar)

Commenting on Khomeini's statements on Abu Hurairah (radhiyallahu anhu), Hameed Algar (Khomeini's supporter) says in his annotation:

"Shi'i scholars have regarded him (i.e. Abu Hurairah) as unreliable and even dishonest." In regard to the eminent Sahaabi, Hadhrat Samura Bin Jundub (radhiyallahu anhu). Khomeini said:

"Dissemination of the ordinances of Islam, as well as teaching and instruction of the people is the duty of the fuqaha who are just. For if they are not just, they will be like Samura Ibn Jandab, who forged traditions hostile to the Commander of the Faithful." (Islam and Revolution) Again criticizing Hadhrat Abu Bakr (radhiyallahu anhu) , Khomeini said:

"A certain person asked the Caliph (Abu Bakr) a point of law and he was unable to answer: he was therefore unfit for the position of leader and successor to the Prophet. Or again, a certain act he performed was contrary to the laws of Islam, hence he was unworthy of his high post." (Islam and Revolution) Hamid Algar comments:

"The reference here is to certain shortcomings Shiahs have traditionally perceived in the exercise of rule by Abu Bakr."

Mutahhiri who was a leading Shiah priest in revolutionary Iran has this to say of the great Sahaabah:

"Now that we see Ali, and Ammaar. Uwais al- Qarni and others face to face with Aishah, Az-Zubair and Talhah, we do not feel any hesitation, for we see the second group as people with the look of criminals, that is, the effects of evil and treachery are evident on their faces; and when we look at their faces and their treacherous characters we guess that they are people of the Fire."

(TEHRAN TIMES, 25th August 1982)

Hadhrat Aishah, Hadhrat Zubair and Hadhrat Talhah are treacherous, criminals and inmates of Jahannum!!! Nauthubillah! Who is that "enemy of Islam" and who is that "agent of global arrogance" who has introduced himself "as the advocate of the Islamic Revolution and then openly curses the Prophet's companions in order to sow discord among Muslims? None other than Khomeini and Muttahhiri-- the designers of the Islamic Revolution of Iran. Further lambasting the Khulafa-e-Raashideen, Murtaza Mutahhiri. The Shiah priest of the Islamic Revolution of Iran said:

"...the fundamentals of Islam were violated at the hands of these very people who had served Islam for a long time...." (Tehran Times, 25 Aug. 1982)

The list of abuse and slander hurled against the Sahaabah by acknowledged Shiah authorities, both old and new is endless. Thus, in terms of the theory propounded by Awji and espoused by the Shi'i publication of Tehran, "Echo of Islam", Khomeini, Mutahhiri and other Shiah priests who advocated the so-called Islamic revolution of Iran are all enemies of Islam. While Awji's theory has damned Khomeini and exhibited him as an enemy of Islam and an agent of global arrogance, we are sure that these Shiah supporters were too short-sighted to foresee the implications of expounding their self-conjectured theory of falsehood calculated to conceal the excesses of Shi'ism and to bring the opponents of baatil Shi'ism to disrepute.

According to Awji's theory those who have sought to sow discord among Muslims by bringing to light historical events and openly reviling the Sahaabah are such persons who have aligned themselves with Iran's 'Islamic Revolution' and under guise of being advocates of this revolution they resort to vilification of the Sahaabah. Let Awji and the Shi'i publication tell Muslims who these persons are who are masquerading as Shiahs, but actually are "agents of global arrogance" and "enemies of Islam". We fail to recognize anyone who has played such a double role. Every candid and honest opponent of Shi'ism, has from the very beginning criticized Khomeini and Shi'ism from the platform of the Ahlus Sunnah. Never did the opponents of Khomeini in the Sunni World criticize him or Shi'ism under guise of anything, other than being the

exponents of the Ahlus Sunnah. And, those who are arraigned against Shi'ism do not insult and criticize the Sahaabah. The only culprits in modern times we know of, who have vilified the Sahaabah are Khomeini, Mutahhiri and other Shiah priests closely associated with the Irani revolution and highly acclaimed by Khomeini himself.

Furthermore, all the former authorities of Shi'ism extolled by Khomeini publicly poured out vituperation against the Sahaabah. Thus, in terms of the view tendered by the Shi'i publication (Echo of Islam), Khomeini, Mutahhiri and all former authorities of the Shi'i clerical fraternity stand condemned as enemies of Islam and agents of global arrogance for only they have advocated the "Islamic Revolution" of Iran and only they have resorted to "insulting the First, Second and Third Khalifs and the Prophet's companions".

### **BADAA – THE EPITOME OF SHI'I KUFR**

Of all the evil beliefs of shi'ism, the most corrupt is the belief of BADAA. Badaa is an Arabic term. Literally it means the manifestation of something or something becoming apparent. This doctrine in relation to Allah Ta'ala means the retraction of predictions made by Allah Ta'ala after His errors become manifest – Nauthubillah! May Allah Ta'ala save us from uttering such vile Kufr.

The doctrine of Badaa is not some isolated belief of a fringe sect among the Shiahs. It is the unanimous belief of Shi'ism. However, due to the abject villainy of this kufr doctrine some Shiah priests did make an attempt, albeit in vain, to assign an appropriate interpretation for this kufr. Some had even refuted it. However, isolated differences by a negligible minority do not negate what is generally accepted by the vast majority. An example of Badaa by Allah Ta'ala is the following narration which appears in the most 'authoritative book' of theology of the Shiahs, viz. Usool-e-kaafi. In regard to the appearance of Imaam Mahdi, Allah's alleged Badaa is attributed to Imaam Baaqir whom the Shiahs claim to be one of their mas'oom (sinless) Imaams:

*"verily, Allah Tabaraka wa Ta'ala had declared that this event occurs in the year 70 (hijri- i.e the appearance of the Imaam who had disappeared). However, when Husein (Salaawatullah alaihi) was killed, the wrath of Allah increased greatly on the people of earth. He therefore postponed this event for the year 140. We then informed you (the people). You then spread this among the people, thus revealing secret. Therefore, Allah did not apprise us of any fixed time (for his appearance) thereafter."*

Interms of this vile doctrine of kufr, Allah Ta'ala had to change his plans twice on account of unforeseen future developments. So evil is this doctrine that even the Shi'i theologian, Dildaar Ali says in his Kitaab, Asaadul Usool on page 219:

*"Know that it is inappropriate for anyone to believe in this (doctrine of Badaa) because most certainly it leads to that tribute of Jahl (ignorance) to Allah Ta'ala as it is not hidden (i.e it is quite apparent)."*

Declaring the virtues of Badaa, Kulaini states in his Usool-e-kaafi:

*"I heard Abaa Abdullah (i.e Imaam Ja'far Saadiq) saying: 'if only people knew what (great) reward there is in the belief of Badaa, they would not abstain from acknowledging it."*

## SHIAH SLOGAN OF FALSEHOOD

Khomeini's popular slogan is: "NO SUNNI'ISM AND NO SHI'ISM." This overt call of the Shi'i priest is designed for the consumption of the Sunni Muslims who constitute the Ummah of Rasulullah (sallallahu alayhi wasallam).

However, like numerous verbal professions of the Shi'i priests are based on their doctrine of Taqiyah, so too, is this vociferous slogan of "No Sunni'ism and no Shi'ism." (Taqiyah is the Shiah doctrine of holy hypocrisy by which it is permissible for them to conceal their true beliefs and profess verbally what they do not believe.) How is it possible for there not to be Sunni'ism? And, how is it possible for there not to be Shi'ism? The foundation on which Sunni'ism is reared is Love for the Sahaabah of Rasulullah (sallallahu alayhi wasallam) while the cornerstone of Shi'ism is Hatred for the Sahaabah.

The two religions, viz, Islam and Shi'ism are irreconcilable opposites. The one repels the other. The slogan of Khomeini is nothing other than a piece of political trickery to gain the support of the Ahlus Sunnah for the fulfilment of his despicable motives of political power. A group which pours out such extreme hatred for the Sahaabah of Nabi-e- Kareem (sallallahu alayhi wasallam) such as the Shiah sect, can never stand on the same platform as those whose article of faith includes Love and respect for all the Sahaabah. Shiahs who proclaim that the highest among the Sahaabah were murtads and kaafirs can never themselves be Muslims. Such vile claimants can never be the friends of those who follow the Path of Sunnah, the Path of Rasulullah (sallallahu alayhi wasallam) and the illustrious Sahaabah. Khomeini stated in a message for a youth rally:

" The Islamic and non- Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centres and citadels of Islam. Hence our domination over these places is an essential requirement. . . when as a conqueror I will enter Makkah and Madinah, the first thing to be done at that time by me would be to dig out two idols (i.e. Hadhrat Abu Bakr and Hadhrat Umar) lying by the side of the Prophet's grave."

(Khomeinism & Islam - by Abu Rehan Faarooqi) This attitude of Khomeini is not only his personal belief and personal hatred for the two greatest Sahaabah, but it mirrors the belief of Shi'ism regarding Hadhrat Abu Bakr Siddique and Hadhrat

Umar (radhiyallahu anhuma). In the books of Shi'i theology, the following noxious beliefs are propagated:

- \* When Imaam Mahdi appears, he will order the exhumation of the bodies of Hadhrat Abu Bakr and Hadhrat Umar. Their bodies will be hung on a tree for public show. Their bodies which even according to Shi'ism have not decomposed, will be stripped of their kafan. Thus, the nude bodies of these noble Sahaabah will be put up for a disgraceful display.

- \* Imaam Mahdi will restore Hadhrat Abu Bakr and Hadhrat Umar to life.

- \* The sins of the entire mankind, right from the inception of the world until the time of Imaam Mahdi's appearance, collectively devolves on these two noble Sahaabah. Hence, Imaam Mahdi will put them to death. They will then be revived and death will be continuously inflicted on them a thousand times daily, forever and ever. These corrupt and vile allegations are stated in the Shi'i book, Haqqul Yaqeen, the author of which is among the highest Shiah theologians, Mullah Baaqir who is also the author of another book Zaadul Ma'aad which likewise contains many vile fabrications about the Sahaabah. In his book, Zaadul Ma'aad, Mullah Baaqir asserts that:

- \* Hadhrat Umar, the second Khalifah of Rasulullah (sallallahu alayhi wasallam), was a Kaafir. Nauthubillah! Not only Kaafir, but the leader of the Munaafiqeen.

- \* Rasulullah (sallallahu alayhi wasallam) had cursed Hadhrat Umar and had prayed for his destruction. As a result of the la'nat (curse) which Rasulullah (sallallahu alayhi wasallam) and Hadhrat Faatimah invoked on Umar (radhiyallahu anhu) he was murdered by the Kaafir Persian, Lu'lu'.

\*The murderer of Hadhrat Umar (radhiyallahu anhu), by virtue of having murdered Hadhrat Umar, deserves the mercy of Allah, hence, Hadhrat Huzaifah (according to Shi'i falsehood) prayed for Allah's Rahmat to be on the Kaafir, Lu'lu', the murderer of Hadhrat Umar (radhiyallahu anhu).

\* The most auspicious day in the year is the day Hadhrat Umar (radhiyallahu anhu) was murdered and the virtues and excellences of this day stem from the murder of Umar. In honour of Rasulullah (sallallahu alayhi wasallam) and Hadhrat Ali (radhiyallahu anhu), Allah Ta'ala annually grants Shiahs three consecutive days in which they are permitted to sin freely. The Recording Angels are instructed to cease recording sins in these three days commencing on the day Hadhrat Umar (radhiyallahu anhu) was murdered. Three free days of sinning are among the ways of rejoicing the murder of Umar (radhiyallahu anhu).

\* Hadhrat Umar (radhiyallahu anhu) altered the Qur'aan Shareef and prevented others from Islam. These corruptions as well as many other falsehoods are imputed by the Shiahs to Hadhrat Umar, the man about whom Rasulullah (sallallahu alayhi wasallam) said: "If after me there had to be a Nabi, it would have been Umar." "The most resolute in the Law of Allah is Umar." But, Shi'i priests shout: "No Sunni'ism and no Shi'ism." The chasm which Shi'i Kufr has created between Islam and Shi'ism is unbridgeable.

### ZUN-NOORAIN

While Shiahs claim that Hadhrat Uthmaan (radhiyallahu anhu), the Third Khalifa, was the enemy of the Ahl-e-Bait (the Family of Rasulullah -sallallahu alayhi wasallam), Rasulullah (sallallahu alayhi wasallam) refuted this falsehood in practical terms by marrying two of his daughters to Hadhrat Uthmaan (radhiyallahu anhu). When the one daughter died, Hadhrat Uthmaan married the other daughter of Nabi-e-Kareem (sallallahu alayhi wasallam). It is on account of this good fortune that Hadhrat Uthmaan (radhiyallahu anhu) is known as Zun Noorian (The One of the Two Lights).

## SHI'ISM IS NOT ISLAM

It is essential that Muslim sympathisers of the Shiahs divest themselves of the notion that Shi'ism is part of Islam— that it is just as one of the other four Math-habs which constitute the Ahlus Sunnah. Shi'ism is not Islam nor is it a sect of Islam. The ostentatious religious calls of an Islamic hue emanating from Khomeini and his clergy do not make Shi'ism any closer to Islam than the religious and 'Islamic' calls and slogans of religions such as Qadianism. Like Qadianism, Shi'ism too believes in the extension and perpetuation of Nubuwwat (Prophethood) after Muhammad (sallallahu alayhi wasallam). Although both religions (Qadianism and Shi'ism) overtly assert a belief in the finality of the Nubuwwat of Rasulullah (sallallahu alayhi wasallam), they covertly believe by way of fallacious interpretation in the continuation of Nubuwwat.

Shi'i religious literature abundantly clarifies the fact that Shiahs believe in the continuation of Nubuwwat after Rasulullah (Sallallahu alayhi wasallam). The only cover presented by Shi'ism for this kufr belief is a name, viz., Imam. Instead of calling the one they believe to be a Prophet or a Nabi or Rasool, they describe him as an Imam, and instead of saying Nubuwwat they say Imaamat. But, in terms of Shi'i religion there is absolutely no difference between a Nabi or a Shi'i Imam. In fact, Shi'ism propagates the superiority of an Imam over a Nabi. Hence, Khomeini declares: "It is one of the essential beliefs of our Shi'i school that no one can attain the spiritual status of the Imams, not even the cherubim or the prophets."

(Writings and Declarations of Khomeini: Islam & Revolution)

In the same book, Khomeini states:

"In fact, according to traditions that have been handed down to us, the Most Noble Messenger and the Imams existed before the creation of the world in the form of lights situated beneath the divine throne: They were superior to other men even in the sperm from which they grew and in their physical composition."

"The Prophet himself said: We have states with God that are beyond the reach of the cherubim and the prophets."

"It is part of our belief that the Imams too enjoy similar states.."

It is thus clear from the above excerpts that Shi'ism asserts the superiority of its Imams above the ranks of the other Ambiya (alayhimus salaam). In fact, they even assert the superiority of Hadhrat Ali (radhiyallahu anhu) over Rasulullah (sallallahu alayhi wasallam). Insha 'Allah, we will show from their writings that the Shi'i priests believe that Hadhrat Ali (radhiyallahu anhu) is higher in rank than even Rasulullah (sallallahu alayhi wasallam). In Vol.1 of Al-Kaafi, the work of the Shi'i authority,

Al-Kulaini, the following appears on page 223:

"A man said to him (Abu Ja'far): O son of Rasulullah! 'Has Ameerul Mu'mineen (Hadhrat Ali) greater knowledge or some of the Ambiya?' Abu Ja'far said: 'Listen to what he says! 'Verily, I have explained to him that Allah has bestowed to Muhammad the knowledge of all the Ambiya and most assuredly He has bestowed all of it to Ameerul Mu'mineen. And he (the questioner) asks me if he (Hadhrat Ali) has greater knowledge or some of the Ambiya.'"

Al- Kaafi is one of the most authoritative books in Shiah theology. Kulaini, the author is regarded by the Shiah clergy to be one of their top ranking authorities. Thus, in the Shiah book, Shi'ite Islam by the Shiah priest, Tabatabai, Al-Kaafi is praised in the following terms:

"The book of Kulaini known as Kaafi is divided into three parts. . . .It is the most trustworthy and celebrated work of Hadith known in the Shi'ite world."

From the aforementioned extracts, it will be seen that according to Kulaini's "most trustworthy and celebrated" work of Hadith, the knowledge of all the Ambiya has been bestowed to Rasulullah (sallallahu alayhi wasallam) and the knowledge of Rasulullah (sallallahu alayhi wasallam) and all the Ambiya has been awarded to Hadhrat Ali (radhiyallahu anhu).

That it is a Shi'i conception that Imaamat is a continuation of Nubuwwat, there is no doubt. Their beliefs as propounded by their own authorities unequivocally assert total equality between Nubuwwat and Imaamat, in fact, Imaamat is even accepted to be superior to Nubuwwat by the Shi'i religion. The Shi'i book, "The Faith of Shia Islam" states: "We believe that Imaamat is one of the fundamentals of Islam and that man's faith can never be complete without belief in it. It is wrong to imitate our fathers, family or teachers in this matter, even if we respect them, for it is just as necessary rationally to consider Imaamat as it is to consider Tauheed and Nubuwwah."

"We believe that, just as it is necessary for Allah to send someone as a prophet, so it is also necessary for Him to appoint an Imaam."

"The Imaamat is therefore a continuation of a prophethood, and the reasoning which proves the former's necessity is the same as that which prove the latter's." "We believe that, like the prophet, an Imam must be infallible, that is to say incapable of making errors or doing wrong, either inwardly or outwardly. . ."

"Their (i.e. the Shi'i Imams) position in regard to Islam is the same as the Prophet's, and the reasoning which necessitates their infallibility is the same as that which necessitates the Prophet's infallibility, and there is no difference between them in matters."

There is no difference of opinion among the Shiahs regarding their belief of the equality between Rasulullah (sallallahu alayhi wasallam) and the Imams of Shi'ism. The abovementioned statements testify to this claim. The same book, viz., "The Faith of Shia Islam" , states:

"We believe that the Imaamat, like Prophethood, must be an appointment from Allah through His Messenger, or an appointed Imam. From this point of view, the Imaamat is the same as the Prophethood."

No one should therefore labour under the misapprehension that Shi'ism believes in the Islamic concept of Finality of Nubuwwah. The Qadianis claim to believe in the Finality of Nubuwwah, but their devious interpretation of this concept opens the way for them to accept Mirza Ghulam as Nabi. In the same way, the Shiahs believe in the continuation of Nubuwwah inspite of their claim to believe in the Finality of the Nubuwwah of Muhammad (sallallahu alayhi wasallam). Each and every attribute, office, function and institution exclusive with Nubuwwah is asserted for the Imams by the Shiahs. One who studies the religious literature of the Shiahs will not fail to understand that on only this one basis of Imaamat, the Shiahs are not Muslims.

Rejection of a Nabi is kufr. One who does not believe in a Nabi is a Kaafir. This is the belief of Islam. But according to the Shiah religion, belief in Imaamat is Fardh just as Fardh as it is to believe in Rasulullah (sallallahu alayhi wasallam). According to Shi'ism, one who denies any of the Shi'i Imams—one who does not accept any of the Shi'i Imams—is a Kaafir. Propounding this view, the Shi'i authority, Kulaini, states in his "most trustworthy and celebrated work of Hadith", Al- Kaafi:

"We (i.e. the Imams) are those whose obedience Allah has made Fardh. . Whoever denies us is a Kaafir."

This belief in Shi'ism categorically indicates that the Shi'i religion regards its Imams as Ambiya. All those who do not subscribe to the Shi'i doctrine of Imaamat are branded as Kaafirs by the Shiah religion. This is an indisputable fact in terms of Shiah theological writings. It is entirely another matter for Khomeini and the present Shiah clergy to ostensibly claim that they regard Sunnis as Muslims. Such devious statements are based on the Shiah doctrine of Taqiyah (holy hypocrisy) and stem from pernicious political motives.

.....

#### **JANNAT FOR THE MUHAAJIREEN AND ANSAAR**

While the Shiahs gorge our hatred and malice for the Sahaabah, Allah Ta'ala declares His Love and Pleasure for these noble Sahaabah of Nabi-e-Kareem (sallallahu alayhi wasallam):

**"THEY WHO WENT AHEAD (TAKING PRECEDENCE OVER ALL) AMONG THE MUHAAJIREEN AND ANSAAR AND THOSE WHO FOLLOWED THEM IN GOODNESS, ALLAH IS WELL PLEASED WITH THEM AND THEY ARE WELL-PLEASED WITH HIM. HE HAS PREPARED GARDENS (IN PARADISE) BELOW WHICH FLOW RIVERS. THEREIN THEY WILL DWELL FOREVER.**

**THAT IS THE GREATEST SUCCESS." [SURAH TAWBAH]**



**Subscribe to:**

## **The Majlis**

### **“Voice of Islam”**

**Presenting the Knowledge of Islam, the Qur’aan and the Sunnah  
in Pristine Purity.**

**Presenting the Deen of Islam as propounded and practised by Rasulullah  
(sallallahu alayhi wasallam)  
and his illustrious Sahaabah (radhiyallahu anhum).**

**Rates R30.00 (South Africa)**

**US\$15 (Neighbouring States)**

**US\$20 (Rest of the world)**

**Send your subscriptions to:**

**The Majlis, Subscription Dept.**

**P.O. Box 3393, Port Elizabeth, 6056,**

**South Africa**

*Printed by: As Saadiqeen Islamic Centre (A.S.I.C)  
Email: [assaadiqeen@gmail.com](mailto:assaadiqeen@gmail.com)*

## Some of our other publications

1. The Truth about Shi'ism PT1
2. The Truth about Shi'ism PT2
3. Who are the Shiah
4. Qadianism -A Critique
5. The Bane of Mirzaiyat

Hard copies of the books may be requested from:

**The Publisher:**

Mujlisul Ulama Of South Africa  
P.O. Box 3393,  
Port Elizabeth, 6056  
South Africa

**or**

**The printer:**

As-Saadiqeen Islamic Centre  
(Asic)

P.O. Box 818  
De Deur, 1884  
South Africa  
Email: [assaadiqeen@gmail.com](mailto:assaadiqeen@gmail.com)

**THESE PUBLICATIONS ARE  
DISTRIBUTED  
FREE OF CHARGE**

**Your contributions may be forwarded to:**

**Bank: Nedbank**  
**Acc name: As Saadiqeen Islamic Centre (A.S.I.C)**  
**Acc no: 1039 363 458**  
**Branch Code: 1284-05**  
**Ref: Publications**  
**Swift code: NEDSZAJJ**

Please send confirmation of deposit to :

Fax: 086 260 3071

Email: [assaadiqeen@gmail.com](mailto:assaadiqeen@gmail.com)